ASPECTS OF BUDDHIST CULTURE FROM TIBETAN SOURCES

ANUKUL CHANDRA BANERJEE

3923
239

A KLM PRIVATE LIMITED

The book is an attempt to make a comprehensive study of how Buddhism brought about tremendous changes in ecclesiastical, doctrinal, literary and cultural aspects of Tibet. Till the 7th century A. D. the country was steeped in "barbaric darkness" and then came Buddhism with its beckon light.

Contribution of Buddhism to the cultural advancement of Tibet is indeed unique and remarkable. Scholars interested in the study of North-East Asian Buddhism with particular reference to Tibet will find enough material in this book not to be found elsewhere.

ASPECTS OF BUDDHIST CULTURE
FROM
TIBETAN SOURCES

DR. ANUKUL CHANDRA BANERJEE
M.A., LL. B., Ph. D., F.A.S., F.R.A.S. (London), Ex-Director,
Sikkim Research Institute of Tibetology and Other
Buddhist Studies, Gangtok, Formerly Professor
and Head of the Department of Pali,
Ex-Dean, Faculty of Arts,
Calcutta University.

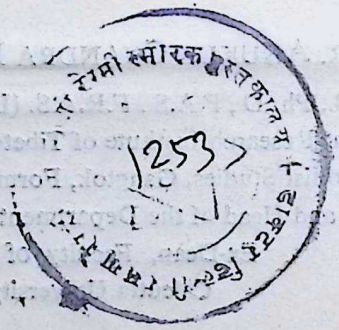
FIRMA KLM PRIVATE LIMITED
CALCUTTA * * 1984

Published by :
Firma KLM Private Limited
257B, B. B. Ganguly Street,
Calcutta-700012

294.3923
BAN

First edition, Calcutta, 1984
© Anukul Chandra Banerjee

294.3923
B223a



Rs. 40·00

Printed by :
Sri Sakti Ranjan Mishra
United Printers
302/2/H/5, A. P. C. Road
Calcutta-700009

PREFACE

There is no denying the fact that Buddhism moulded the thought, ideal and literature of the entire portion of Asia from the 3rd century B. C. to the 12th century A. D. The history of Buddhism is on this account not only a history of the growth of a great civilization, but also a history of cultural contact, through the medium of this civilization, between different groups of people of the vast region in the south, south-east, north and north-east. Tibet, located in the north-east of Indian region, came into contact with India through Buddhism whose contribution to the cultural advancement of Tibet is indeed unique and particularly remarkable. Till the 7th century A. D. Buddhism was unknown in Tibet which was steeped in "barbaric darkness". Towards the early part of the 7th century A. D. Buddhism was for the first time introduced into Tibet and through it some beginnings of civilization were made among the Tibetans.

The book contains six chapters along with a preface, indicating the scope of the work. It deals mainly with the four aspects of Tibetan Buddhism, viz., ecclesiastical, doctrinal, literary and cultural. The subject has not yet been elaborately dealt with by any other scholars, oriental or occidental, although a very few of the aspects have incidentally been touched upon by some of them.

The book is expected to be useful to those interested in the study of north-east Asian Buddhism with particular reference to Tibet.

A few of the chapters have already been published in the different periodicals.

I take this opportunity to thank Sri Tulku Dhondup, formerly Reader in Tibetan, Visvabharati, Santiniketan, Dr. Hrishikesh

Guha, M. A., Ph.D.,Lecturer in Tibetan, Calcutta University and Sri B. G. Ghosh, General Librarian, Sikkim Research Institute for Tibetology and other Buddhist Studies, for their assistance in connection with this work.

Lastly, I must also thank Firma KLM (P) Ltd, for the publication of this book.

51/B, Bidyayatana Sarani,
Calcutta-35
August, 1983

Anukul Chandra Banerjee

CONTENTS

	Preface	iii
Chapter I	Religious condition of Tibet prior to the advent of Buddhism	1
II	Introduction of Buddhism in Tibet ...	19
III	Indian teachers in the propagation of Buddhism in Tibet.	33
IV	Buddhist sects in Tibet	52
V	Monasteries in Tibet	78
VI	Impact of Buddhism on the Tibetan Life and Culture	98
	Index	111

CHAPTER—I

RELIGIOUS CONDITION OF TIBET PRIOR TO THE ADVENT OF BUDDHISM

Tibet, the "Land of Snows" is marked off by encircling great sky-scraping snowy mountains and the rugged rocky ranges, always covered with snow, high and perilous. Such natural geographical conditions help her people to develop their religious ideas and practices in a peculiar way. The variety of landscape had its influence further on the Tibetan mind and produced a faith, furious and mysterious, peculiar to Shamanistic cult.

The Tibetan historical sources provide us with materials which prove the existence of another religion, known as Bon, a kind of Shamanism, prior to the advent of Buddhism. The meaning of the word 'Bon' still remains unknown. This is also corroborated by Waddell. In dictionaries is not found the meaning of the word Bon, simply a vague account of this religion is given. In his 'A Tibetan-English Dictionary'[2] S. C. Das writes that "Bon is the ancient religion of Tibet which was fetishism, demonworship and propitiation by means of incantation. The word Chos which ordinarily means religion is used as antithesis to Bon. Bon signifies the kind of Shamanism which was followed by Tibetans before the introduction of Buddhism and in certain parts still extant." Jáschke[3] holds the view that Bon is the "name of the early

1. Encyclopaedia of Religion and Ethics, XXXII, 333.
2. P. 879.
3. A Tibetan-English Dictionary, p, 372.

religion of Tibet, concerning which but very imperfect accounts are existing; so much is certain that sorcery was the principal feature of it. When Buddism became the religion of State, the former was considered heretical and condemnable and Lha-cos and Bon-cos, or shorter cos and bon, were placed in opposition, as with us Christianity and Paganism; at the present time, both of them seem to exist peacefully side by side, and the primitive religion has not only numerous adherents and convents in C (Central Tibet); but manifold traces of it may be found still in the creed of the Tibetan of today". H. Hoffmann[2] writes that "origin of the word 'Bon' to describe it lost in the past, and it is not readily definable, but in all probability once referred to the conjuring of the gods by magic formulas". Rockhill observes that "Mr. Brian Hodgson connects it with the primitive Turanian superstitions and the doctrines of Caivism 'but' he adds, in the Himalayas even the Bon-po priests themselves can tell nothing of the origin of their belief." He[3] further observes that "the word Bon-po is unquestionably derived from Punnya one of the names of the Swastikas or worshippers of the mystic cross swastic, which in Tibetan is called 'gyung drung'." It would not be irrelevant to point out in this context that the word 'Bon' signifying seed, usually found in the scriptures with the word 'Sa' (ground) shows some affinity with the word vīja, the Sanskrit word frequently employed in the Indian Tanticism in a symbolic sense of the cult.

Bon, the earliest religion of Tibet, was, according to early writings, founded by Gshen-rab or "Gshen-rab-mi-bo or Gshan-rab, the man".[4] Opinions differ as to the

1. The Religions of Tibet, p, 14,
2. The life of Buddha, p, 206.
3. Ibid, p, 206.
4. According to Hoffmann (The Religions of Tibet, p, 85) the word Gshen-rab itself is not really a name at all, but a descriptive appellation meaning the most excellent of the Shamans (Gshen Priest) something of which, the Bon-pos always remain aware.

time, place and life of Gshen. Some followers of Bon religion (Bon-pos) maintain that he appeared some 1055 years before Buddha, while others claim that he was a contemporary of Buddha. There are also some others who hold that he was an incarnation of Buddha. Contrary to this is the claim that he was an incarnation of ardent Buddhist teacher who subsequently opposed Buddhism.[1] According to some non-Bon-po Tibetan historians[2] Gshen-rab was most probably a contemporary of King Pute-Kong-gyal, son of King Gri-Gun-tsen-po of Tibet, while others[3] maintain that he appeared at the time of the sixth successor (6th king of the lineage) of King Nya-khri-tsen-po and was known as king Khri-lde-tsen-po. But it should be noted here that the name of the 6th king was Dag-khri-tsen-po (or Shril-khri-tsen-po) and not Khri-lde-tsen-po as mentioned above.

The followers of the Bon religion (Bon-pos) agree that Gshen-rab was born in Ol-mo-lung-ring valley of Zhang-Zhung country. Zhang-Zhung is identified with Guge, one of the three districts of Nga-ri province of Tibet. It lies on the other side of the Indo-Tibetan border. Some Buddhist Tibetan historians[4], however, maintain that Gshen-rab was born in Central Tibet at a place called Am-shod-on—it still lacks identification.

Gshen-rab who was born as the son of king Thod-kar and queen Yo-chhi-rgyal-zhed of Guge was married to Hos-za-rgyal-med. He had sons and daughters. He could control the spirits under his power and exhibit miracles. He had the fore-knowledge and he could also prophesy. He preached in his own way the rituals of the gods which subsquently became the Bon of Gshen-rab.

---

1. Tibet, A Political History by Tsepon W. D. Shakapa, p, 13.
2. Blo-bzang-rgya-mtsho (1617-1682), Sod-nam-gya-tshan (1270-1312), Dpha-bo-gtsug-lag-preng-ba (1503-1565).
3. Thos-kvan-chhos-kyi-ñima-chhos-kyi-dorje, (1680-1736), Gig-tongo-npo.
4. Thos-kvan-chhos-kyi-ñima (Chhos-kyi-Dorje) (1680-1736) and Jig-ten-gam-po (1143-1217).

From the gZer-myig[1] (Key for memory) we learn that the sons became the disciples of the father Gshen-rab and helped much in propagating the teachings. In their early youth the sons who were very learned and wise used to hold discussions with their father on "simple matters, such as the mystic etymological interpretation of names, a pastime very popular in Tibet. In this case the names are those of Gshen-rab of his parents, of his palace and so on. And from there the discussions proceed over the five moral poisons and various questions of Bon cosmology to the metaphysical heights of the doctrine of Shunyata or Voidness."[2]

There are many sects among the followers of Bon (Bon-pos) in Tibet. Of them two are mostly well-known—the Bon-chhal-nag (Black Bon), the original Bon and the Bon-chhal-kar with Bon-terma (White Bon and treasured Bon), the transformed Bon. According to some non-Bon-po historians[3] when Gshen-rab was only twelve years old, he was taken away by the demon and was with them for long twelve years. But when he came back he could tell the whereabouts of the spirits as also which kinds of offerings would be beneficial to the people. He pointed out to the people the way of performing such rituals which gradually developed into a ritualistic system, and people respected him as a great teacher. It is to be seen that rituals were chiefly concerned with the way of making offerings to the worldly gods (mostly local spirits), taming the evil spirits, subduing the enemies (by black magics, etc), curing illness, predicating and displaying minor miracles and the like. They did not refer to any kind of philosophy or religion. Such was the actual state of Bon of Gshen-rab, which is commonly known as Bon-Chhal-nag (Black Bon).

The Bon-pos (adherents of Bon) assert that Bon was first started by Gshen-rab himself when he visited Tibet, but

1. Chapter, VIII.
2. The Religions of Tibet, Hoffmann, p. 89.
3. Thos-kvan-chhos-kyi-ñima (Chhos-kyi-Dorje) (1680-1736), and Jig-ten-gon-po (1143-1217).

preached there only a part of Bon-chhal-nag (Black Bon). Later on, his followers preached extensively and translated from Zhang and Tazig into Tibetan. According to Hoffmann[1] the two language names[1] (Zhang-Zhung and Tazig) are really one and the same. He further observes that "the Zhang-Zhung tongue is obviously intended to serve the Bon religion as Sanskrit serves Buddhism and the supplementary Zhang-Zhung title is intended both to increase the authority of the texts and to vouch for its authenticity."

With the gradual spread of Buddhism in Tibet the Bon-pos (adherents of Bon) lost their popularity and influence among the people. They were further persecuted. In order to make Bon a strong and meaningful doctrine, they transformed many Buddhist texts as Bonism for the benefit of the future Bon disciples. They also produced a number of works. They deal mainly with meditational practices, rituals, theology and philosophy. They are but 'wholesale plagiarism of Buddhist Canonical works' and that is why they fail to give us the true nature of Bon religion.

King Khri-srong-lde-btsen (755-797 A. D.) is regarded by the Tibetans as an incarnation of Mañjuśrī even today. He received a strong religious impulse for Buddhism from his mother, the Chinese princess, who was a devout Buddhist. His rule made the zenith of Tibetan power and the affirmation of Buddhism as the chief religion of the state. But he found the existence of Bon being still a creed in Tibet. There were thus many followers of Bon with their sorcery, exorcism, enchantment and devil-dancing. He had even Bon officials. He wanted Buddhism strike deep roots in Tibetan soil and flourished as an indigenous mode of religion and philosophical thoughts. So he attempted to overthrow Bonism and ruthlessly persecuted the Bon-pos (adherents of Bon). But his attempt did not meet with desired success. He then issued a proclamation,

1. The Religions of Tibet, p. 109.

enjoining all the followers of Bon in Tibet to give up their faith and adopt Buddhism. His minister Rgyal-bai-byang-chub further requested Rin-chen-mchog, the great Bon teacher to embrace Buddhism. But he stubbornly refused to yield to his request. At this the king became highly enraged and punished the teacher for his obduracy. This, of course, created deep resentment and the consequence had been that Rin-chen-mchog became a more professed enemy of Buddhism further. Along with his followers and other Bon-pos he composed many Buddhist texts secretly on the pattern of Buddhism and Hinduism with but few elements of original Bon so that Bon teachers would be in a position to offer their followers all that Buddhism could. And these writings he passed as genuine Bon scriptures. It may be recalled here that the Nying-ma-pa, signifying the old ones, was then the original sect of Buddhism established by Padmasambhava in Tibet. It proved more attractive to the people but was actually opposed by the followers of Bon. People suspected the genuineness of the books as Bon scriptures. They believed that these works levelled up as authentic Bon scriptures were but plagiarism from Buddhist works. They were, therefore, the transformed texts of Buddhism. The Bon scriptures were rather the texts of the 'Earlier translated Buddhism' of the Nying-ma-pa sect whose teachings were then prevalent. This created deep resentment among the believers in Buddhism. The king, the royal protector of Buddhism, having been apprised of it, felt that the prestige of Buddhism would suffer a setback there, wanted to suppress the Bon religion. He further issued an order to punish too severely the Bon teachers because of their conversion of the sublime teachings of Buddhism into the Bon scriptures. Thus ensued an open conflict with the Bon-pos for the first time in the Tibetan history during his reign. The Bon-pos did not yield. They offered active resistence. Many of the Bon-pos were killed as also a few Bon teachers were beheaded. Such severe measures notwithstanding, the transformation of the works continued

secretly by the remaining Bon teachers. But through the terror of severe punishment, they concealed the scriptures, i.e. the transformed texts in the caves of the various places. They are thus known as the Bon-gter-ma ("The Hidden Treasures of the Bon-pos"). These texts, ot course, include the well-known Prajñāpāramitās, Dzogs-pa chen-po (Mahāsandhi)· and the like, and there are many texts which have no difference excepting technical terms and pattern—this is the "Bon-chal-kar" (or Bon-kar—White Bon), the transformed Bon. It is to be seen how the king suppressed the Bon religion and persecuted the non-believers in Buddhism. He is highly glorified by the Tibetan historians for his unique success in the making of Buddhism the State religion by suppression of the Bon religion. The Rgyl-rabs-bon-gyi-ḥbyung-gnas, a Bon chronicle, gives us an account of the downfall of the Bon religion under king Khri-srong-lde-btsen.

It would not be irrelevant to point out in this context that opinion differs among the Tibetologists like Tucci, Snellgrove, Hoffmann and others about the relation between the Nying-ma-pa and Bon of Gshen-rab. Some hold that there are many aspects of the Nying-ma-pa doctrine which, it seems, might have come from Bon or the Bon influenced the Nying- ma-pa dotrine. We do not like to enter into a polemic here. But it may, however, be said that it was Nying-ma-pa sect which opposed the Bon and defeated the Bon teachers in the debate and the king thereafter launched his offensive against the followers of Bon. King Khri-srong-lde-btsen is rightly looked upon as the great royal patron of Buddhism. Indeed, it was through his sincere efforts that Buddhism came to occupy the prominent position it did in Tibet, because of his ruthless suppression of the Bon-pos, the strong adversaries of Buddhism. He was thus an avowed ememy of Bon and did his utmost to uproot it. His overthrow of Bon was not, however, fully effective, for some of the Bon teachers advocated Bonism

1. J. A. S. B, 1881, p, 19.
2. A. H. Francke, Antiquities of Indian Tibet, pt, ii, p. 80n.

surreptiously. Thus the prohibition of Bon and expulsion of the adherents of Bon by the king could not deter the zeal of the Bon teachers to carry on the work of transformation and adaptation of Bon texts. This, however, went on secretly. It would be pertinent to point out in this connection what Tucci[1] writes, "the Bon-po priestly class could not set back while its prerogatives and prestige were being curtailed, and they were soon joined as allies on the pretext of defending the old traditions, by those aristocrats who resented the power of the king and of the noble families supporting him. Their resistance smouldered for a long time before it exploded a little more than half a century after Thrisong detsen's edict which proclaimed Buddhism the State religion".

Buddhism fell on evil days with the king Glang-dar-ma's accession to the throne. "His reign was marked by his undoing of everything his predecessors had done. He and his ministers did their best to destroy Buddhism and the customs of Tibet". He was described as "Devil in his role of Julian the Apostle of Buddhism". Buddhism thus lost the royal patronage. Its followers were ruthlessly persecuted and furthermore the king wanted to have the old religion (Bon) revived. This gave an opportunity to the Bon teachers to enrich their religious scriptures further. From the Chhos-kyi-rdo-rjes—grub-mthaḥ-shel-gyi-melong[2] we learn the subsequent overthrow of Buddhism. A man named Gahed-rgur-klu-dgaḥ of Tsang pya converted many Buddhist texts as Bon at Dar-yul-dro-lag, a place of Bon pilgrimage. He transformed the words (technical terms) as also the materials differently from many Buddhist texts. Even the names of several most widely known Buddhist works were changed. For instances, the detailed (or long) Prajñāpāramitā (Yum-chhen) came to be khown as Kham-chhen, the Nyi-shu-nga-pa in 25 chapters as Kham-chhung, the Gtan-lad-bad-pa as Bon-mdo, the five classes of Mantras

1. Tibet, The Land of Snow, p. 29.
2. A rough and abridged translation of the Chpt. IX, see also J A. S. B., 1881, p. p, 199 ff.

(gZungs-sde-lnga—Pañcadhāraṇī) as Klu-ḥbum-dkar-ṅa-khra-gsum. These writings he hid in the rocks of the Mtsho-lnga-ḥdren-chhung. Afterwards the texts which had been hidden were discovered as if they were chance discoveries. Similar conversion of texts was subsequently made by Bon-zhgig of khyung-po and others. The Bon of these transformed ones—earlier, middle and latter—are called Chhal-dkar (white water) and 'Bon of effect'. In these texts there are topics on impermanence of all things (anityatā), deed (karma), consequence (phala), love (maitrī), compassion (karuṇā), thought of enlightenment (bodhicitta) and six perfections (pāramitās). Also there are peculiar substitutes for the five paths (ways of emancipation), ten stages (daśa bhūmis), the three divine bodies (trikāya), Tantric measures, initiation and meditation, vows, consecration, burnt offering (homa), offering diagrams (maṇḍalas), rites for the dead, arhat, bodhisattva, śunyatā, Tathāgata Buddha, Vairacana, Śāriputra, Maudgalyāyana, etc. Many kinds are to be found therein—some resembling Buddhism and others not.

From the above it is apparent 'that the Bon "scriptures" as actually available, are nothing but plagarisms of Buddhist works'. The Bon-pos borrowed too freely from the vast stores of the Buddhist works. They created their own scriptures by mere imitations of Buddhist writings, like the Buddhist they codified their secret works in two collections—the Kanjur and the Tanjur. The former contains the authoritative utterances of Gshen-rab, while the latter deals with the explanatory and expository works. The Kanjur comprised hundred and forty volumes and the Tanjur hundred and sixty as against hundred and six or hundred and eight and two hundred and twentyfive volumes of the Buddhists.[1] The Bon-pos founded a number of monasteries in the Buddhist fashion for the residence of the monks "who lived according to rules of an order along the lines of the Buddhist Order, and went in for philosophy, mysticism

1. G. Roerich, Traits to Inermost Asia, New Haven, 1931, p. 357,

and new fashioned magic, religious festivals and the carrying around the sacred objects in procession".[1] The Bon-pos used the holy objects in the opposite direction, instead of clock-wise direction, as in Buddhism. Their Swastika, the mystic cross called in Tibetan gyung-drung 'and did not turn dextrously as that of Lamaism do, but symmetrically, to left instead of right.' They used to chant the famous formula 'Om Matri Muye Sale du' in place of the sacred Avalokiteśvara formula of the Lamas 'Om Maṇi Padme hum'. Rockhill writes[2] that "the Buddhist influence is so manifest in it (Bon) that it is impossible to consider it as giving us very correct ideas of what this religion was before it came to contact with Buddhism". The Bon-po religion has repeatedly been said to be the same as that of the Tao-sse and it is remarkable that these two religions have drawn so largely from Buddhist ideas that they have nearly identified themselves with it. "The Bon-pos had no literature of their own. They took over the Buddhist excerpts and symbols on a vast scale, thereby creating a literature and an iconography very similar to those of the Buddhists as to be almost indistinguishable to casual observers".

In the GZer-myig is given a broad survey of the world of gods, i. e. the pantheon of the Bon-pos. The pantheon of the Bon-pos has been very much enlarged like that of Lamaism. Hoffmann[3] writes that ".....in addition to the pantheon of the later Bon religion created primarily in Zhang-Zhung under Western Asiatic and Buddhist influence, the old, so to speak anonymous gods of the animist, Shamanist era have remained alive in the minds of the common people. The highest principle of this religion and at the same time the transcendental Urguru from which all enlightened understanding comes, and which in type is similar to the Adibuddha of many of the Vajrayana system is called Kun-tu-bzang-po, in Sanskrit Samantabhadra, in other words, it bears the same

1. The Religions of Tibet, pp. 97, 98.
2. The life of Buddha, p. 206.
3. The Religions of Tibet. p. 101.

name as the Adibuddha of Padmaism, to which, of course, the syncretic Bon religion bears a close resemblance. Philosophically considered, the Samantabhadra represents the ultimate absolute, the Dharmakaya, called here the Bon substance (Bon-sku), a concept which despite many positive characteristics (conscious bliss) seems to be largely the same as the Mahayana 'Voidness'." In the Bon pantheon Bon-sku-kun-tu-bzang-po is the supreme deity and Bon-skyong (Dharmapāla), a guardian deity, a nine headed enormity,[1] as his sister Srid-pai's rgyal-mo who has three eyes and six arms is taken to be Śrī devī (Tārā) of Lamaism. There are numerous dreadful gods with human or animal heads. There are further other gods with heads of various animals, such as, pigs, horses, bulls and tigers. Those apart, there is a special group of gods dwelling on the tops of the sacred mountain Kailāsa.[2] It is interesting to note in this connection that in the Bon pantheon, goddesses take precedence over the gods and the female priests are regarded superior to the male priests in this religion.[3] Lastly, the Bon-pos have monasteries of their own in which there are many images of gods, saints and demons like those of Lamaism, but with different names thereof.

Sacrifices of animals and even human beings and such other practices were openly indulged in and they formed an important part in the religious observances of the Bon.[4] A fair idea about the original character of the Bon-po rituals can be had from the ancient manuscripts (9th or 10th cent. A. D) where the Tibetan rites are described.[5] "The officers are assembled once every year for the lesser oath of fealty. They sacrifice sheep, dogs, and monkeys, first breaking their legs and then killing them, afterwards exposing their intestines and cutting them into pieces. The sorcerers having been summoned, they call on

1. S. C. Das, J. B. T. S, I, iii, appendix I, 1881, p. 197.
2. Hoffmann, The Religions of Tibet, p. 104.
3. J. B. T. S., I, iii, appendix I, and Journal of the Asiatic Society. 1881, 197n.
4. Cf. J. A. S. B. 1881, p.198n.
5. R. A. Stein, Tibetan Civlization, p. 25.

the gods of heaven and earth, of the mountains and rivers, of the sun, moon, stars, and planets, saying : 'should your hearts become changed, and your thoughts disloyal, the gods will see clearly and make you like these sheep and dogs'. Every three years there is a grand ceremony during which all are assembled in the middle of the night on a raised altar, on which are spread savoury meat. The victims sacrificed as men, horses, oxen and asses, and prayers are offered in this form : 'Do you all with one heart and united strength cherish our native country. The gods of heaven, and the spirit of the earth will both know your thoughts and if you break this oath they will cause your bodies to be cut into pieces like unto these victims'.[1]

As already observed, the offering up of the animal sacrifices was the most important feature of the old Bon religion. When Buddhism became the state religion the Bon-pos were prohibited to indulge further in such practices. But this form of sacrifice could not be entirely eradicated because of the deep conviction of the people. Substitutes for living animals were sacrificed instead representations of yaks and sheep, and wooden carving of deer heads. We have further from the gZer-myig[2] the description of a human sacrifice for the recovery a sick prince, it writes : "the sooth-sayer seized the man by the feet whilst the Bon-po took his hands. The black Han-dha then cut open the life orifice and tore out the heart. The two, the soothsayer and the Bon-po then scattered out the blood and flesh of the victim to the four corners of the heaven". It should be mentioned that with the light of Indian civilization introduced by Buddhism the adherents of Bon were obliged to give up their human and animal secrifices, and instead use little statue made of dough containing barley-flower butter and water. "Bonpos were now prohibited making human and other bloody sacrifice as was their wont ; and hence is said to have arisen the practice of offering

1. The Journal of the Royal Asiatic Society, 1880, p. 441.
2. Hoffmann, The Religions of Tibet, p. 22, cf. Albert Tafel, Meine Tibetreise, vol. II, pp. 153, 198. notes-2, 232, 236.

images of men and animals made of dough". Its mythology is exceedingly complicated. It enumerates an endless number of spirits or divinities, all hostile to man and it is necessary to propitiate them by continual sacrifices. Even down to the present day some Bon practices still exist in parts of Eastern and South-Eastern Tibet ; the most populous part of the country. Dr. Hoffmann[1] writes 'that followers of Bon religion are still using the blood of cocks to conjure peace.'

According to Chos-kyi-ñi-ma, a famous Tibetan scholar, there are three stages in the history of Bon religion. The first stage, i. e. the earliest stage is known as the Ḥdsol-Bon (wild Bon). It started from the time of Gnah-khri-btsan-po, the first of the early legendary kings of Tibetan of the Bon period, and continued upto the reign of king Khri-sde-btsan-po. From Bu-ston[2] we also learn "the worship called Mdol-bon was spread" upto the time of Khri-sde-btsan-po. The second stage called the Ḥkhyar-bon (corrupt bon) began in the reign of king Dri-gum-btsan-po and extended upto the time of the introduction of Buddhism under the king Srong-btsan gam-po who is regarded as the first king in whose reign Buddhism first succeeded in penetrating into Tibet. The third stage, the final stage, named Bsgyur-bon (reformed bon) covered the period from the reign of king Srong-btsan-gam-po down to Tsong-kha-pa (1357-1419 A.D) who "reorganised Atisha's reformed sect and altered its title to 'the Virtuous Order', or Gelug-pa. This sect soon eclipsed all the others, and in five generations it obtained the priest-kingship of Tibetan, which it still retains to this day."[3] Further, "from the viewpoint of modern Tibet, no one can be more important in its history than Tsong-kha-pa." Lastly, it will be worth mentioning here that "with foundation of the reformed Yellow Church by Tsong-kha-pa in the fifteenth century, and its gradual development into the dominating spiritual and secular

1. The Religions of Tibet, p. 22.
2. A History of Buddhism in india and Tibet translated by Obermiller, Vol. II, p. 182.
3. Waddell, Buddhism of Tibet, or Lamaism, p. 38,

power in Tibet, the Bon-po found themselves increasingly restricted in their movement, and finally exposed to violent persecution".[1]

A study of the earlier stages of Bon religion Ḥkhyer Bon and Ḥdsol-Bon is indeed interesting as it helps us to understand the struggle between the new-coming Buddhism and Bon. But the original character of Bon cult cannot be obtained even from the second stage (Ḥkhyer Bon—corrupt Bon) which seems to have made ample use of the Śaiva and the Śākta doctrines. The introduction of such peculiar form was necessitated with the death of first king of Tibet. "The Tibetan Bon-pos[2] were not sufficiently acquainted with the appropriate rites and therefore, had to bring in three Bon priests from the West, from Kashmir, Gilgit and Guge, one of them was possessed of the necessary knowledge. This man carried out an operation known as the 'Taming of the Dead' apparently with a magic knife. The rites in question are probably connected with the idea of preventing the dead from returning and harming the living i. e. they are obviously related to similar ceremonies such as can be met with amongst most primitive people. It is thus apparent that such rites were previously quite unknown in the Bon religion. They owed their origin to those Bon priests brought for the purpose, "this stage of the Bon religion, called 'erroneous bon' were mixed up with the Saiva doctrine of the Tirthika"[3]. These rites have since been used. The Bon-pos, however, subsequently codified all the principal rites. They laid down '360 ways of death,' '4 ways of preparing graves' and 81 ways of taming evils'. Unfortunately, only the names of these texts have come down to us.[4] Like the second stage of the Bon [Ḥkhyer Bon—corrupt Bon] the third and the final stage of Bon [Bsgyur Bon—reformed

---

1. Hoffmann, The Religions or Tibet, p. 99.
2. Ibid, p. 23.
3. J. A. S. B., 1981. p. 198.
4. J. A. S. B. Vol. 50, 1881, Pt I, p. 204.

Bon] also does not help us much in forming correct ideas about the orginal nature of Bon i. e. its first stage Ḥdsol-Bon [wild Bon]. Thus we know very little about the original nature of the Bon religion because of dearth of positive evidence. Our knowledge of its actual nature is rather vague and fragmentary. Hoffmann[1] writes, "What the orginal Bon religion was like before it came into contact with Buddhism, but this is made difficult by the great dearth of authentic documentary evidence. In fact, actual documents from those early days are unknown, and they can hardly have existed in any case, because it was not until the first half of the seventh century that, under Buddhist influence, Tibet received a written language and a literature." "The Buddhist influence," observes Rockhill[2], "is so manifest in it [Bon] that it is impossible to consider it as giving us very correct ideas of what this religion was before it came in contact with Buddhism."[3] Futhermore, F. A. Stein[4] says, "The history and characteristics of this religion [Bon] are still subject to considerable uncertainty at least as far as the early period is concerned."

Let us now turn to the theory of Bon. There are many sections [sects] of Bon, such as southern, northern and central. We propose to give here in broad outline, the views advocated by the Bon. Dbus-gter ("centre-treasured one") which is the most widely spread sect. According to it there are four Yānas of "Bon of characteristic cause", four Yānas of "Bon of effect," "the Tantrayāna," and one Yāna of "summit and supreme".[5]

THE FOUR YĀNAS (CHARACTERISTIC CAUSE) ARE :

i] The Yāna of god and man. According to it the followers of this Yāna cannot realise the theories of the other

1. J. A. S. B, vol 50, 1881, pt. I, p. 204.
2. The Religions of Tibet, p. 15.
3. The life of Buddha, p. 206.
4. Tibetan Civilization, p. 229.
5. Yānas carry here the essence of theory.

Yānas. They have but attachment to the eight Bons.[1] They keep the precepts of taking refuge perfectly as also observe the virtuous Bon practices. Further, they depend on others for understanding the profound doctrines. According to this Yāna fundamental teachings can be comprehended only with the aid of the preceptors. None can himself realise its truth. Proper guidance of the preceptor is absolutely necessary in this regard. It may compare favourably with the Buddhist conception of Śrāvakayāna "which is meant for common monks aspiring for Arhata".

ii) The Yāna of self—realised Gshen. It has two aspects :—

a) The Śrāvakayāna—according to which external materials are true [real] and

b) The Pratyekabuddhayāna—according to which external materials are not true [real].

The principal views of the former are the wisdom of realisation of non-ātman of person [Nirpudgalātman] and the rejection of the defilement of misery [Kleśāvṛtti] and ten demeritorious actions [daśa akuśalapatha], while those of the latter realisation of non-ātman of person [Nirpudgalātman] and the emptiness of both grasper and to be grasped [subject and object] as also observing virtuous vows of body, speech and mind. This Yāna agrees fairly with the Buddhist Śrāvakayānas and Pratyekabuddhayānas. We have aleady seen that Śrāvakayāna in Buddhism is meant for ordinary monks longing for arhatship. But the Prtyekabuddhayāna is meant only for those monks who like rhinoceros live a lonely life in the forest and obtain enlightenment without the assistance of a teacher.

iii) The third Yāna known as the Yāna of "Compassionate mind" or 'Sems-tsam' [Yogācārin] has two aspects :—

a) Those who accept the organs of the senses as pure or true.

---

1. They are the eight worldly doctrines or principles viz :—
1) Gain (lābha), 2) loss (alābha), 3) name (yaśa), 4) bad name (ayaśa), 5) scandal (nindā), 6) praise (praśaṃsā), 7) happiness (sukha), 8) misery (duḥkha).

b) Those who accept the organs of the senses as illusory.

It compares favourably with the Buddhist conception of Yogācāra which "denies the existence of the phenomena, but yet in a certain sense, recognises an existence containing thought and consciousness."

iv) The fourth Yāna known as theYāna of Swastikasattvayāna[1] or Mādhyamika. It has two aspects :—

a) Svātantrika Mādhyamika and

b) Prāsaṅgika Mādyamika corresponding to the Buddhist Mādhyamika system.

THE FOUR YĀNAS OF EFFECT :—

i) The Yāna of primeaval Gshen, pure action [Kriyāyoga]. It compares to the Buddhist Kriyātantra which deals with the constructions of the temples, buildings and images of gods etc.

ii) The Yāna of fulfilled fore-knowledge [Caryāyāna]. It fairly answers to the Buddhist Caryātantra which advocates the practical cult.

The aforesaid two Yānas are called the "Outer Tantras".

iii) The Yāna of perfect development [Visualisation] or 'primeaval Gshen". It agrees fairly with the Buddhist Yogatantra dealing with the practical Yoga.

iv) The Yāna of great meaningful and fully perfected or the "Great primeaval Gshen". It corresponds to the Buddhist Anuttarayogatantra dealing with higher mysticism.[2]

The final one [the ninth Yāna] is called the Summit and Supreme Yāna, the Dzogs-pa-chen-po [Mahāsampanna]. It corresponds to the Dzogs-pa-chen-po of the Tibetan Nying-ma-pa sect of Buddhism.[3]

The last three Yānas [seventh, eight and ninth] are called the three "Inner Tantras."

---

1. It stands for Boddhisattva.
2. C/o Winternitz, A Histors of Indian Literature, Vol. II, p. 389.
3. The Dzogs-chen at least in shape is similar to the Nying-ma-pa, Dzogs-chen the ninth and highest doctrine. It is that is why some maintain, that the Nying-ma-pa has been influenced by Bon because of Dzogs-chen and the like.

It is thus evident that all the Bon doctrines were fully designed after the model of Buddhism. It is interesting to note here that some Tibetan scholars maintain that the nine stages of the theory of Bon are embedded in the Buddhist three Yānas, viz, Śrāvakayāna, Pratyekabuddhayāna and Mahāyāna. The first Yāna [the Yāna of gods and man] is Śrāvakayāna, the second [Yāna of self-realisation of Gshen-rab] is Pratyekabuddhayāna and the remaining Yānas [3-9] are Mahāyāna.[1]

In fine, from the sense of the Tibetan word, it may be said that Bon was originally an aspect of Tantra cult. It was amalgamated into the Buddhist esoteric faith later on. Serveral other reformed Tibetan sects were further brought forth there on.

Lastly, it may be observed that "the development of Buddhism in Tibet, however, can be fitfully traced, mostly through the story of its conflict with Bon till its reform and finally establishment by Atisha in 11th century."[2] Further, "Bon may have done" writes R. A. Stein,[3] "more than has hitherto been supposed towards preparing the ground for the adoption of Buddhism, by assimilating Indo-Iranian elements before Lamaism did so."

---

1. For details vide the Bon section of the book "History and Religious History" of Reader No. 9 compiled by the text book committee, Dharamsala, p. 976.
2. Sukumar Dutt, Buddhism in East Asia, p. 203.
3. Tibetan Civilization, p. 236.

CHAPTER—II

INTRODUCTION OF BUDDHISM IN TIBET

There is no denying the fact that Buddhism is one of the most dynamic religions of the world. It is the only religion which has made a notable contribution to the culture not only of India but also of other foreign lands. It was due chiefly to its catholicity that it could make an appeal to all, both Indians and foreigners, alike. King Aśoka's contribution in this regard is highly noteworthy. He despatched his missionaries to various countries in India and abroad to propagate Buddhism. But we know nothing of his mission in Tibet nor in fact do know of any activities of Indians for the propagation of Buddhism in Tibet. Before the 7th century A. D. Buddhism was unknown in Tibet. Till then it was steeped in "barbaric darkness". Towards the early part of the 7th century A. D. it first received Buddhism and through it some beginnings of the civilisation among its people. Undoubtedly Tibet received the largest contribution to its culture in respect of religion, literature, art and the like from India.

It is generally believed that Buddhism entered Tibet during the reign of king Naradeva (Mihi lha) who ascended the throne at the age of thirteen only. Bu-ston[1], the greatest Tibetan historian, also writes that "thirteen years of age he ascended the throne and brought under his power all the petty chieftains of the border land who offered him presents and sent their messengers of submission." Owing to his meritorious deeds

1. The history of Buddhism in India and Tibet translated into English by E. Obermiller, part II, p. 183.

he was later on better known as Srong-tsan-gam-po (lit. straightforward, strict, prompt) in Tibet. Bu-ston states that the original name of the king was Khri-lda-srong-btsan and he provides us with an interesting account of how the king came to be known as Srong-btsan-gam-po. It is to be noted here that "this original name of the king is practically forgotten in Tibetan history and his honorific name Srong-btsan-sgam-po became firmly fixed." He was the son of King Gnam-tri-srong-btsan, who was a warlike king and held supreme authority over Tibet. King Srong-btsan-gam-po bred martial spirit of his father and took delight in bloody wars and campaigns. On his ascension to the throne he increased his military powers manifold and laid an expedition against king Aṁśuvarman of Nepal in the south. Fearing defeat at his hands king Aṁśuvarman of Nepal thought it wise to establish a matrimonial alliance with the king of Tibet. He offered his daughter in marriage to him. The king gladly accepted the princess as his queen. King Srong-btsan-sgam-po was only sixteen years old when he married the Nepalese princess who was aged eighteen years. Tibet became a very powerful nation then because of king Srong-btsan-sgam-po's military power. Some two years later king Srong-btsan-sgam-po laid a military campaign against Sen-ge-btsan-po (T'ai-tsung), the powerful emperor of China in the north. The emperor also evaded the war by giving his daughter in marriage to the king of Tibet. Many romantic tales are still current in Tibet about the marriage of the king with the Chinese princess. Thus Srong-btsan-sgam-po had two queens. One of them was "Ṭhi-btsun" said to be the corrupt form of Bhṛ-kuṭi, the daughter of king Aṁśuvarman of Nepal, while the other was called Wen-ch'eng, the daughter of T'ai-tsung, the emperor of China. S. Levi opines that the marriage of the king with two princesses was planned for the consolidation of the political power of Tibet. Both these wives were pious. The princess of Nepal was a devout Buddhist. As part of her dowry, she brought with her the images of Akṣobhya Buddha, Maitreya and Tārā. To shrine the images Srong-btsan-sgam-po

built a great temple which stands today in the middle of Lhasa. It is popularly called the Jo-Khang (House of the Lord). Its original name meant House of wisdom, perhaps, this change was a concession to the fact that Bon-pos were already becoming a little restive at this foreign influence. Nepalese architects and builders and all the necessary craftsmen were sent from Nepal for the work on the temple, the first to be built in Tibet[1]. The princess of China was also a worshipper of Buddha. She brought to Tibet arts and crafts as well as an image of Śākyamuni which "is said to have been taken from Magadha by the Chinese about 1st century B.C." This was also installed in a great temple built by the king in Lhasa through the initiative of his Nepalese wife. It still survives there and it is the chief temple of Lhasa. Both the wives were further "canonized as incarnations of Avalokita's consort, Tara, savouress or goddess of Mercy, and the fact that they bore no children is pointed to as evidence of their divine nature". The Chinese princess was glorified as the white Tārā and the Nepalese princess as the green Tārā which is still very much venerated in Nepal. The king was a man of culture. He was deeply interested in cultural development, social reforms and the like. By the persuasion of these two queens, the king was soon converted to Buddhism. He felt the necessity of introducing Buddhism into his own country and henceforth devoted his attention to its propagation in Tibet. He wanted every man to be virtuous and wise. He enjoined on leading a pure and simple life as also on cultivating love for one's own motherland and fellow beings. He ruled over the kingdom on the basis of the ten Golden Precepts[2] which agree fairly with the ten rules of

1. J. Norbu and C. Turnbull, Tibet, its history, origin and people, p. 141.
2. i) Srog-mi-gcod-pa—not to kill any living being.
   ii) Ma-byin-par-mi-len-pa—not to take what is not given.
   iii) Log-gyem-mi-byed-pa—not to fornicate.
   iv) Rdzun-mi-smra-ba—not to tell a lie.
   v) Phra-ma-mi-byed-pa—not to slander.
   vi) Tsig-tsub-mi-smra-pa—not to speak harsh words.
   vii) Nag-ḥchal-mi-smra-ba—not to speak senselessly.

morality (Śikṣāpadas)[1] as recommended by Buddha for the observances of the Buddhist monks and the laity in their daily life[2].

These golden precepts became the law of the king and he compiled a code of criminal law for punishing robbery, adultery, murders and the like. The penal code first compiled by him was later revised on occasions with the last version body produced in the first half of the nineteenth century A. D. A code of sixteen virtues[3] was further formulated to convert his subjects not only in name, but also in spirit.

These are sixteen general human laws (Mi-cho-gtsang-ma-bcu-drug) and except for section on monastic ordination the remaining portion of the doctrine received a great circulation and the kingdom of Tibet turned towards virtue. Along with these laws he also started the work on social reform. Thus Srongbtsan-sgam-po drew up a code of morals and customs that were quite in harmony with the newly introduced doctrines

---

viii) Brnal-sems-mi-byed-pa—not to covet another's property.
ix) Gnod-sem-mi-byed-pa—not to think of doing injury to others.
x) Log-lta-mi-byed-pa—not to turn to false doctrines.

1. i) Pāṇātipātā veramaṇī—abstaining from taking life.
ii) Adiṇṇādānā vermaṇī—abstaining from taking what is not given.
iii) Abrahmacariyā vermaṇī—abstaining from adultery.
iv) Musāvādā vermaṇī—abstaining from telling a lie.
v) Surāmerayamajjpaamādaṭṭhānā vermaṇī—abstaining from drinking intoxicating drinks.
vi) Vikālabhojanā vermaṇī—abstaining from eating at the wrong hours.
vii) Naccagītavāditavisukadassanā veramaṇī—abstaining from wordly amusement.
viii) Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā vermaṇī—abstaining from using unguents, ornaments and the like.
ix) Uccāsayanamahāsayanā vermaṇī—abstaining from sleeping on a high and big bed.
x) Jātarūparajatapaṭiggahanā vermaṇī—abstaining from accepting any gold or silver.

2. The first five or the eight are recommended for the laity while all the ten are for the monks.

3. i) Faith in the three jewels.

of Buddhism. At the instance of his queens king Srong-btsan-gam-po sent many intelligent young men to India, Nepal and China for Buddhist works and acquiring knowledge of Buddhism. Among the young men sent to India, Thon-mi-Sam-bhoṭa[1] was very intelligent. He was highly noted for his aptitude and erudition. Along with a group of sixteen companions he was sent to study in Āryadeśa(India) and to invent a script for the Tibetan language. They studied there with Ācārya Devavit Siṃha (Siṃhaghoṣa), Paṇḍita Lipikara (Lipidatta) and others noted for proficiency in the art of writing. But due to the extremely burning heat of the plain all his companions died. Thon-mi-Sambhoṭa stayed in India for several years and thoroughly studied both Buddhist and Brahmanical texts. At that time there was no form of writing in Tibet. Texts were memorised and translated orally. It was Thon-mi-Sambhoṭa who reduced the Tibetan language to writing with the invented alphabetic script consisting of 34 letters, 30 consonants and 4 vowel signs. This alphabet was an adoption of the Central Indian script of 6th-7th century A. D.

---

ii) To perform religious observanes and to study.
iii) Honour one's parents.
iv) Respect the virtuous.
v) Honour the elders as well as those who are of higher birth.
vi) Be useful to one's own country.
vii) Pay heed to relatives and friends.
viii) Be honest.
ix) Realise the proper use of food and oil.
x) Follow the example of those who are good.
xi) Show gratitude to benefactors and return their kindness.
xii) Be correct in measurements and weights.
xiii) Be free from jealousy and harmonious with all.
xiv) Do not listen to the words of women.
xv) Be gentle in speech and acquire skill in conversation and
xvi) Hear the sufferings and the distressed (weakers) with patience and meekness.

1. Thon-mi is the name of a tribe in Tibet and Sambhoṭa means a good Bhoṭa i.e, Tibetan. The word, therefore, literally means a good Tibetan of Thon-mi tribe of Tibet.

From the time of its introduction onwards all historical events in Tibet as also all sacred Buddhist works were translated and written down in this script[1]. Thon-mi Sambhoṭa is said to have written some eight books on writing and grammar in Tibetan with the help of Ācārya Kusaka, Brahmana Samkara, the Nepalese Ācārya Śilamañju and the Chinese Ho-Shang. Two of his grammatical works are preserved in the Tibetan Tanjur, viz. Vyākaraṇamūlatriṃśakanāma and Vyākaraṇliṅgavarṇānāma. The Kāraṇḍavyūha[2], the 100 precepts and the Ratnameghasūtra deserve mention. There is no doubt that the first script and the first grammar owed their origin to Thon-mi-Sambhoṭa who thereby introduced literacy into Tibet. He is thus regarded as the father or creator of Tibetan literature. The king was very much pleased with him and appointed him as his chief minister. He became his pupil and studied the texts with him for about four years. He further procured Buddhist texts from Nepal and got them translated into Tibetan. He also composed a book dealing with the conjuration of Bhairava, the Tantric deity—it exists even now-a-days. "The credit for ushering in a new Buddhistic era in the History of Tibet thus goes to the first great monarch of Tibet, Srong-btsan-sgam-po who was a contemporary of

1. It is striking to note that the spelling adopted at that time represented the actual pronunciation of the language. But with the passing of centuries, phonetic decay brought in a change of pronunciation. The spelling was not changed as the pronunciation changed : orthography did not keep pace with phonetic development. The result is that at the present day Tibetan is written in a spelling which indicated the pronunciation of a thousand or twelve hundred years ago or more, and there is a vast discrepancy between the modern pronunciaton and the unmodified ancient orthography which is current. Letters have become silent, voiced sounds have become unvoiced, combination of consonants have been assimilated or changed into quite different consonants. Thus dbus 'middle' is pronounced bü (d and s lost, u changed to ü), gduṅ 'distress' is pronounced duṅ (g silent).
2. The complete title of this work is Avalokiteśvaraguṇakāraṇḍavyūha. There are two versions of this work—one is in prose and the other in verse. The former is earlier than the latter. The Tibetan translation of this work by Thon-mi-Sambhoṭa is based on the prose version.

Muhammad, the founder of Islam, Empepor Harsha of Kanauj and the famous pilgrim scholar, Yuanchwang of China".

The translation work, thus started during Srong-btsan-sgam-po's reign, continued steadily for several hundred years till the close of the 17th century A.D., as a result of which a large number of works dealing with Buddhism and allied subjects had been rendered into Tibetan from Sanskrit and other Indian languages. Srong-btsan-sam-po established several Buddhist centres and temples in his dominion. The famous sandal wood image of Avalokiteśvara which is worshipped even today was brought to Lhasa during his reign. He is further said to have laid the foundation of the Potala palace, the world famous eleven storied abode of the Dalai Lamas. He encouraged his subjects to adopt the new faith. Thus he gave a strong impetus to the spread of the Buddhist religion in Tibet and made Buddhism his state religion. He died in 650 A. D. after a reign of about twenty years. "To the Tibetans he is not only a national hero but also the inspired founder of the nation, the giver of civilization and, above all, the living spiritual guide of Tibet." His name is to this day a household word. He is indeed revered as an incarnation of Spyan-ras-gzig (Avalokiteśvara), the patron deity of Tibet. "Every thing of account in Tibet is to be traced back to him, in fact he is the starting point of what we know as Tibet."

There is little information available on the state of Buddhism in Tibet in the years following the death of king Srong-btsan-sgam-po and it bears that nothing very noteworthy occurred. Practically, its progress appears to have declined. We are, however, told that through the skilful guidance of Thon-mi-Sambhoṭa, the Tibetans conquered practically the whole of Eastern Turkistan during the reign of Srong-btsan-sgam-po's successor in 670 A.D. In this region they found large monasteries, beautiful shrines and fine statues of the Buddhas and Bodhisattvas. They also came across a large number of texts dealing with diiferent aspects of Buddhism.

In 705 A. D. king Khri-lde-gtsug-btsan, better khown as

Mes-ag-tshoms, ascended the throne. He took great interest in the propagation of Buddhism and helped to revive its fortunes in Tibet. He built many monasteries and temples in his dominion and greatly encouraged the translation of the Sanskrit texts into Tibetan. Bu-ston[1] writes, "Mūlakoṣa of Lan-ka and Jñānakumāra of Nag translated the Sūtras Karmaśataka and Suvarṇaprabhāsottama, as well as works on Mathematics and Medicine and furthered the spread of the Doctrine." An edict was issued during his reign requiring all Bon-pos to renounce their faith and embrace Buddhism. He also invited the monks who had been expelled from Khotan as also many monks from China to Tibet. An edict (785 A. D.), still extant in Lhasa, records the earnest zeal of the king. Yet though the king honoured the doctrine, the Tibetans did not accept the ordination.

The next great king was Khri-srong-lde-btsan (740-786 A. D.). His rule "marks the zenith of Tibetan power and the affirmation of Buddhism as the chief religion of the state". It was during his reign that Śāntarakṣita, Padmasambhava and Kamalaśīla were brought to Tibet. From the point of view of the propagation of the doctrine Khri-srong-lde-btsan's reign was highly important even to this day, and he is regarded by Tibetans as an incarnation of the Bodhisattva Mañjuśrī. He ascended the throne at the age of thirteen only. He became a staunch admirer of Buddhism and directed all his efforts to further the consolidation of Buddhism in Tibet. He invited Śāntarakṣita, the famous Indian Buddhist teacher to come to Tibet and teach the Dharma. Arriving in Tibet he began to preach the fundamental teachings of Buddhism. But shortly afterwards an epidemic broke out. The adherents of Bon, the old religion of Tibet incited the pepole by alleging that this calamity was due to the wrath of the gods at the introduction of this new form of religion and also for the presence of this alien teacher in Tibet. Undoubtedly, this accusation caused a

1. The history of Buddhism in India and Tibet, translated into English by E. Obermiller.

serious set-back to the propagation of Buddhism and at the advice of the king Śāntarakṣita left for Nepal. But then again the king invited him back to Tibet. Agian some of the Bon adherents began to offer bitter opposition to his teaching of Buddhism and again there were disturbances from the local gods. Śāntarakṣita advised the king to invite the celebrated Tantric teacher and Yogī Padmasambhava, for he thought that the people of Tibet being so attached to the their local gods and magical practices would require a very powerful teacher.

Following this advice, king Khri-srong-lde-btsan sent messengers to invite Padmasambhava to Tibet. Padmasamhava was one of the celebrated distinguished teachers of the Univercity of Nālandā, "the Oxford of Buddhist India" and was deeply versed in the Buddhist Tantras. He accepted the invitation and escorted by the royal messengers came to Tibet in 747 A. D. On the way he subdued all the evil spirits and local gods of Tibet by means of his siddhi power. He was warmly welcomed by the king when he reached Tibet. He had great miraculous powers and visited many parts of Tibet. He expounded the fundamental teachings of Buddhism, spread the Tantric doctrines and gave a fresh impulse to the development of Buddhism in Tibet. With him started an era of great literary activity in Tibet. He organised the Saṅgha (Order of monks).

Padmasambhava advised the king to send a body of monks from Tibet to India to study the Buddhist texts in original. At the request of the king he selected a site for a monastery. There the king sponsored the construction of the Sam-ye monastery, a few miles away from Lhasa, after the model of the famous Odantapurī Mahāvihāra of Magadha and Ācārya Śāntarakṣita concecrated it. Waddell[1] has given an orthodox account of the miraculous creation of the building of that monastery. He writes that the top of the monastic temple was constructed in Chinese style, the middle part in Indian style and the lower part in Tibeten style. Ācārya Śāntarakṣita.

1. The Buddhism of Tibet or Lamaism, pp. 266-68

was appointed the head of the new monastery. It is the greatest monastery ever built in Tibet. It contains a number of fine shrines and a good collection of Sanskrit and Tibetan books. With the construction of the Sam-ye monastery Buddhism made steady progress in Tibet. But a fierce controversy over the interpretation of the Buddhist teachings arose between the followers of Śāntarakṣita and the pupils of the Chinese Ho-Shang. Accordingly king Khri-srong-lde-btsan invited Kamalaśīla from India to defend Śāntarakṣita's interpretation. A philosophical debate was organised and Kamalaśīla in the presence of the assembled court came out victorious and won the laurels from the monarch's hand. Khri-srong-lde-btsan placed him at the head of the metaphysical branch of the Buddhist Saṅgha and ordered the vanquished Ho-Shang to leave the country[2]. But later on, Ācārya Kamalaśīla was murdered by the Chinese butchers sent by Hva-sang. His victory was indeed "an important landmark in the religious history of Tibet."

Towards the close of the 8th century A. D. Padmasambhava procured a number of manuscripts of the Buddhist texts from Kashmir. Many learned monks were appointed to render them into Tibetan. Of them a monk named Vairacana was the best. The Sam-ye monastery became a great centre of literary activity in Tibet. Both Śāntarakṣita and Padmasambhava collaborated in expounding the teachings of Buddhism. At their request many monks of the Sarvāstivāda school of Buddhism came to Tibet from Magadha for translating the Buddhist texts into Tibetan. Many young men were also ordained by them. Padmasambhava is known even today in Tibet as Guru or Mahācārya Padmasambhava. He is also called Guru Rinpoche and is given the first place as the propagator of Buddhism in Tibet. "His image and portrait are to be found wherever Lamaism is practised, irrespective of sects or schisms".

King Ral-pa-can (817-836 A.D.) was a grand son of king Khri-srong-lde-btsan and proved to be another champion of

2. S. C Das, Indian Pandits in the Land of snow, p. 52.

Buddhism. He made strenuous efforts to establish the religion of Buddha in Tibet. He was so devoted to Buddhism that he made his youngest son a Buddhist monk. Monks were given various kinds of privileges and administrative authority. "He even allowed the long locks of his hair to be used as a mat by the Buddhist abbots sitting around him to deliver religious sermon." His religious zeal was further amply demonstarted by his patronage to the Buddhist monks and Buddhism. "Immediately after his accession he sent offerings to the different temples built by his ancestors. He built a new nine-storeyed temple, of which the three lower storeys were of stone, the three middle of brick and the topmost three of wood. In the upper floors he kept the Buddhist scriptures, images and small shrines. In the middle floors he accommodated the Paṇḍits and translators of the holy writings, and the ground floors he reserved for the use of his court and state affairs. Thinking that the propagation of religion depended much upon the predominance of the clergy, he organised many classes of priesthood. To each monk he assigned a small revenue derived from five tenants"[1]. He convened a meeting of the monks to give advice on the further propagation of Buddhism in Tibet. As a result on his invitation many scholars came to Tibet from India. Prominent among them were Jinamitra, Śailendrabodhi, Surendrabodhi, Prajñāvarman, Dānaśīla and Bodhimitra[1]. Jñānasena, Jayarakṣita, Mañjuśrīvarman, Ratendraśīla and others worked under them as Tibetan translators. They were entrusted with the work of translating the scriptures and commentaries of Nāgārjuna, Āryadeva, Vasubandhu and others. A considerable portion of the present canon was then translated into Tibetan at that time. According to Rockhill[2] at least half of the existing collections of Tanjur and Kanjur were done by these teachers and translators. The newly built palace called Oṅ-chaṅ-po with nine storeys was a centre of this translation activity. Monasteries were also built during his

1. S. C. Das, JASB, 1881, pp. 227-8.
2. Life of Buddha, p. 224.

reign and monks of those monasteries could collect tithes of the lands assigned to the monasteries. It was during his reign that the history of Tibet came to be written for the first time. King Ral-pa-chan is considered to be the incarnation of Vajrapāṇi.

Till the 9th century A. D. Buddhism played a dominant part in the life of the Tibetans. But it became moribund subsequently for about a century because of the initiation of policies highly prejudical to Buddhism by the then kings and so passed through many vicissitudes. But the translation work started some several hundred years back was not discontinued. The progress of the work was, of course, occassioanally disrupted but the scholars worked with sincere devotion.

In 1038 A. D. the most distinguished teacher Atīśa (Dīpaṅkara Śrījñāna) came to Tibet from India. At the age of thirty, he had been fully ordained at Odantapurī by Ācārya Dharmarakṣita. He became proficient not only in the general Buddhist lore but also in the Vaiśeṣika system and Tantricism too. He became the head of the monastery of Vikramaśīlā. At the request of the king of West Tibet he left the monastery and went to Tibet when he was sixty years old. Many Tibetan scholars studied with him and he devoted himself whole-heartedly to teach Buddhism in Tibet. He composed a short Sanskrit text dealing with essential teachings of Buddhism. It was translated into Tibetan and distributed widely among the Tibetans. He also wrote a commentary on the Kālacakra system of Tantricism and introduced a new calendar into Tibet. The famous Sa-sKya monastery was built during his time. It was Atīśa who enriched the Tibetan literature by rendering Sanskrit works into Tibetan and he instituted a new era in Tibetan literature. He reformed the Saṅgha in Tibet and brought a great renaissance in the religion.

The mission of Atīśa to Tibet is notable in various respects and about two hundred works are ascribed to him. In 1054 A. D. he died at the age of seventythree at Ne-thaṅ., south of

Lhasa. He is worshipped as a living spiritual guide even today in Tibet.

Bu-ston (1290-1364 A. D.), who belonged to the Sa-skya-pa sect was an eminent scholar and authoritative historian of Tibet. He systematically arranged the Tibetan translation into two great collections. The first, comprising the utterances of Buddha, is known as the Kanjur (Bkaḥ-ḥgyur) and the second which is composed of commentaries etc. by distinguished teachers is known as Tanjur (Bstan-ḥgyur). The first thus contains original works, while the second exegetical works, as also works on medicine, astronomy, grammar, logic, poetry and the like.

Incidentally it may be noted that there is a dearth of early Abhidharma works in the Tibetan literature. We know that the Abhidharma texts were popular and widespread in the early history of Buddhism in the pre-Christian era. In the 7th century A. D. when Buddhism was introduced into Tibet the Indian monks attached more importance to the philosophical works of the Mādhyamika and Yogācāra schools and so to Tibet were taken mainly the later works on Buddhist philosophy and not the earliest treatises of Abhidharma. Yet the notions of the Abhidharma works pervade the Sūtra and Tantra literature and in Tibetan there is the very important and widely read Abhidharmakośa.

Apart from the translated works, there are various other original works composed in Tibetan under the titles : Lo-rgyud (history), Gtam-rgyud (oral tradition), Chos-ḥbyuṅ (the origin of the Dharma), Rtogs-brjod (heroic deeds), Rnam-thar (biography), Deb-ther (documents), Deb-ther-sṅoṅ-pa (ancient records), Yig-gzhuṅ (chronicles) and others. These works deal mainly with sacred subjects. All these indigenous works are written in elegant and accurate Tibetan language. Their literary style is also commendable.

Many monks and novices came to India from Tibet to study the Buddhist texts with the distinguished leaders of Nālandā and Vikramaśīlā Universities. They worked hard under these teachers and acquired proficiency in Sanskrit

literature too. On their return to Tibet they devised a system of vocabulary for translating Sanskrit technical terms accurately into Tibetan. Due to this technique the translations were very accurate and meaningful, at this present time they are most useful for the restoration of original Sanskrit texts, which have been damaged or lost.

CHAPTER –III

INDIAN TEACHERS IN THE PROPAGATION OF BUDDHISM IN TIBET

Buddhism moulded the thought, ideals and literature of the entire south-east and north-east portion of Asia from the 3rd century B. C. to the 12th century A. D. Tibet also came into contact with India through Buddhism whose contribution to the cultural advancement of Tibet is indeed highly noteworthy.

Buddhism entered Tibet during the time of king Sroṅ-btsan-sgam-po who reigned from 630-698 A. D. Under his royal patronage it flourished a little, yet it could not take deep root in the still alien soil. Under his immediate successors also Buddhism could not thrive greatly. But under his fifth successor Khri-sron-lde-btsan (755-797 A. D.), Buddhism became firmly established in Tibet, becoming in fact the state religion. This was principally due to the assistance the king received from the learned Indian teachers, like Padmasambhava and Śāntarakṣita whom he invited to Tibet to spread the sublime teachings of Buddhism among his people.

From the Blue Annals[1] we learn in this regard that "the Tibetan Kings till king Ral-pa can, continued to maintain the deeds of their ancestors". Thus the kings continued to work for Buddhism with rapid zeal and strove for its expansion. Their efforts in this regard were aided by the Indian teachers who visited Tibet at their invitation. Indeed, it was through

1. Vol. I, p. 44.

their ceaseless efforts that Tibet and India came closer together culturally.

From the 8th century A. D. up till the 12th century a galaxy of eminent teachers from India went to Tibet and preached Buddhism. They worked hard for the propagation of the religion of Buddhism in Tibet. And apart from giving teachings, they engaged themselves in translating texts from Sanskrit, Pali, etc. into Tibetan. In this regard they received the fruitful co-operation of the erudite Tibetan teachers. It would not be irrelevant to point out here that a number of Tibetan monks were also invited to India for higher education at Nālandā or Vikramaśīlā during this period. There was thus a good deal of intercourse between Tibet and India during this period. But from the 1st half of the 13th century A. D. the Indo-Tibetan intercourse began to deterriorate due to the Muslim conquest of India and the destruction of important centres of Buddhist learning in Bihar. "The ruthlessness of the conquest, no one can ignore while monasteries might have been put to the fire and sword, as happened at Odantapuri ; and the treasured collection of manuscripts and riches were destroyed or plundered. The monasteries had been the nerve-centres of Buddhism, and with their collapse, communal life was unhinged and abruptly terminated".[1] Waddell further tells us that "the Muhammadan invasion swept over India, in the latter end of the twelfth century A. D., and effectually stamped Buddhism out of the country. The fanatical idol-hating Afghan soldiery especially attacked the Buddhist monasteries, with their teeming idols, and they massacred the monks wholesale ; and as the Buddhist religion, unlike the more domestic Brahmanism, is dependent on its priests and monks for its vitality, it soon disappeared in the absence of these latter". The Buddhist institutions which survived the onslaught did however manage to eke out a precarious existence for sometime. But they did not receive

1. R. C. Mitra, The Decline of Buddhism, p. 148.

any actual patronage from the then kings of that period, who had no special leaning towards their faith and so they withered away. Thus "Buddhism was virtually rooted out of India by the middle of the 13th century". This naturally resulted in a great set-back to the flow of Indian teachers to Tibet. After the departure of Dīpaṃkara Śrījñāna for Tibet in the middle of the 11th century there was hardly any Buddhist teacher of stature in India. "The conditions in India after Dīpaṃkara were not favourable for the appearance of great Buddhist teachers and there was surely none of Dīpaṃkara's eminence". Vanaratna was the last great Indian teacher that we hear of visiting Tibet. He is often called 'Paṇḍita-mtha'ma' or 'the Last Paṇḍita'. He visited Tibet after Dīpaṃkara in 1426A. D. In the Blue Annals[1] he is described as, "the most popular among the paṇḍitas who visited Tibet in later times. Especially in the exposition of the sublime meaning (nīta-artha) of the Vajrayāna, his grace was like the restoration of the life-string (sreg-thud-pa)". He was a distinguished literateur and he took part in the translation of the Buddhist works in Tibetan. In the Tanjur twenty four works are attributed to him.

The Tibetan Dpag-bsam-ljon-bzaṅ[2] gives us a long list of Indian teachers who visited Tibet to propagate the sublime teachings of Buddha and participate in the Tibetan translation of the Buddhist works. Bu-ston[3] also provides us with a least of teachers who visited Tibet. According to S. C. Das[4] not less than eightynine teachers were invited to preach Buddhism in Tibet. They were further employed with the co-operation of the Tibetan teachers to translate the Sanskrit texts into Tibetan. They were indeed the spiritual teachers of the Tibetan Buddhist world but our knowledge of their life and career is very scanty. We know practically nothing about them beyond

1. The Decline of Buddhism, p. 802.
2. ibid., p. 408.
3. The History of Buddhism in India and Tibet by Bu-ston, translated from Tibetan into English by E. Obermiller, p. 215 ff.
4. Indian Pandits in the Land of Snow, p. 52

that they visited Tibet and took part in the translation works. We have positive evidence of only a few eminent teachers. The most eminent of them were Śāntarakṣita, Padmasambhava, Kamalaśīla, Dharmapāla and Dīpaṁkara Śrījñāna (Atīśa). Their contributions to the cause of Buddhism in Tibet are really remarkable and unique and that is why they deserve special notice. It was primarily due to their efforts that Bon, the early form of religion in Tibet, was dislodged and Buddhism was firmly established. Here is a brief account of these greatest teachers :

Śāntarakṣita was born in the royal family of Zahor.[1] In Tibetan he is ealled Zhi-ba-tsho (lit. Śānti-jīva). He is also known in Tibetan as Śāntirakṣita and Ācārya Bodhisattva.[2] He was born during the reign of Gopāla (660-705 A. D.), the founder of the famous Pāla dynasty of Bengal and died at the time of Dharmapāla who ascended the throne in 765 A. D. The dPag-bSam-lJon-bZang of Sum-pa-mkhan-no-ye-shes-dpal-ḥbyor[3] records that he must have lived between king Gopāla and king Dharmapāla. He was a distinguished teacher of the Yogācāra school of Buddhist thought and the Professor of Nālandā University, the "Oxford of Buddhist India". King Shri-srong-lde-btsan (755-797 A. D.) was a staunch admirer of Buddhism and directed all his efforts to further the consolidation of Buddhism in Tibet. With this purpose he invited the famous Indian teacher Śāntarakṣita to Tibet to spread the genuine teachings of Indian Buddhism among his people. Śāntarakṣita came to Tibet and was warmly received by the people there "with all the honours due to his high position as the spiritual teacher of the king of Magadha".

Arriving in Tibet Śāntarakṣita began to preach the fundamental teachings of Buddhism. He dwelt elaborately on the

1. In Bengal or near Lahore at some site not yet indentified.
2. The History of Buddhism in India and Tibet by Bu-ston, translated from Tibetan into English by Obermiiler, Pt. II, p. 187.
3. ibid., p. 112.

Buddhist code of morality consisting of the ten basic points of the virtuous life (Daśa Kuśalāni) and the Chain of casual relation (Pratītyasamutpāda) expalining the misery of the mundane existence. S. C. Das[1] writes that "Śāntarakṣita introduced the the observance of the ten virtues[2] and Dharma which teaches the real state of the eighteen physical and corporeal regions with the eight prohibitions such as killing, the taking of what is not given, the commission of foul action, lying, drinking, dancing and singing and sitting on lofty seats". But Śāntarakṣita's eloquent sermons fell on deaf ears. His new code of moral conduct came in sharp conflict with the age-old theory and practices of the Bon religion. This enraged the malignant deities and devils of Tibet. The consequence had been that Tibet was visited by all kinds of bad calamities like storms, and epidemics raged furiously. "The great gods and demons of Tibet became wrathful. Lightening struck the palace of dMer-po-ri, and the royal palace of 'Phaṅ-thaṅ' was carried away by water. Harvest was damaged and a great epidemic took place". "When", says S. C. Das[3], "the mighty local gods and genii who delight in sin found that men were proved to virtue, they became enraged one of the most wrathful among them named Nen-Chhen-Than hurled a thunder-bolt on the Marpore hall. Another frightful demi-god named Yar-Lha-Shan-po cast down the palace of Phan-Lhan of Yar-Lung. The fierce female spirits called "Tanma" spread plagues and murrain all over the country". The adherents of Bon with the active support of the king's uncle incited the people by alleging that this calamity was due to the wrath of the gods at the in-

---

1. J. A. S. B. 1882, p. 7.
2. i) not to commit murder, ii) not to commit theft, iii) not to commit adultery, iv) not to utter lies, v) not to speak evil nor utter abusive language, vi) not to tell nonsense, vii) not to slander, viii) not to be covetous, ix) not to think an injury, x) not to be averse to truth.
3. J. S. S. B. 1882. p. 7.

troduction of this form of religion and also for the presence of this alien teacher in Tibet. Undoubtedly this accusation caused a serious set-back to the propagation of Buddhism. At the advice of the King Śāntarakṣita had to flee Nepal for the time-being to evade the Bon-po indignation. But subsequently the king invited him back to Tibet. Again the people began to offer bitter opposition in his preachings of Buddhism. He then thought that a teacher possessed of super-natural powers and mystic charms would be able to move deeply the people of Tibet, steeped in sorcery, exorcism and the like. Accordingly, he advised the king to invite the celebrated Buddhist teacher Padmasambhava to come to Tibet and subdue the Tibetan devils and demi-gods.

On the advice of Ācārya Śāntarakṣita king Khri-srong-lde-btsan sent messengers to bring Padmasambhava to Tibet. He accepted the invitation of the king and escorted by messengers came to Tibet in 747 A. D. With his siddhi power he subdued all the local evil spirits of Tibet. This indeed contributed to the reassertion of Buddhism in Tibet. The king built Sam-ye monastery, the first Buddhist monstery in Tibet and Ācārya Śāntarakṣita was appointed the head of the monastery. Buston[1] observes that Padmasambhava "subdued all the Tibetan demons. Thereafter the teacher (Śāntarakṣita) was invited to Sam-ye and established his residence there." With the construction of this monastery Buddhism made steady progress in Tibet. Śāntarakṣita delivered many religious discourses to the Tibetans and the king. The Blue Annals[2] records that "many Tibetan took up ordination and propagated the doctrine of the Vinaya." He conferred the monk vows first on the "Seven men on Trial" (Sad-mi-mi-dun). "The seven most distinguished and talented among the young Tibetans who were selected by king Khri-srong-lde-btsan to be

1. The History of Buddhism in India and Tibet by Buston, translated into English by Obermiller, Pt. II, p. 189.
2. ibid., 106.

trained as monks by Ācārya Śāntarakṣita, and thoroughly instructed in religion and sacred sciences. The three elder ones among them were : Mañjuśrī of dPa', Devendra of rTsaṅs, Kumudika of Bran, while the three junior ones were : Nāgendra of 'Khon, Vairocanarakṣita of Pagor and ācārya Rin-Chen-chog of rMa and an intermediate one was Katana of gLaṅ". Bu-ston[1] also tells us that "12 monks of the sect of the Sarvāstivādins were invited and it was put to the test, whether the Tibetans could become monks or not. For this purpose seven men were selected and ordained as monks". After this a few Indian teachers like Vimalamitra, Buddhaguhya, Śāntigarbha and Visuddhasiṃha were brought to Tibet. They translated the Buddhist works into Tibetan in co-operation with those initiated before. Thus in the time of Śāntarakṣita there commenced the systematic translation of Buddhist works into Tibetan.

Śāntarakṣita was the author of several philosophical and logical works. In the Tibetan Tanjur a number of works are attributed to him among which the Vādanyāyavṛttivipañcitārtha and Tattvasaṃgraha (Tattvasaṃgrahakārikā) deserve special mention. The first work is a commentary on the Vādanyāya of Dharmakīrti. The Sanskrit original of this work is lost but the Tibetan translation still exists. The second one contains memorial verses of a summary of the Tattvas. It criticises the moral and disciplinary part of the Buddhist and non-Buddhist systems. His other works are preserved in Tibetan translations, the Sanskrit originals of which are lost. He worked hard for thirteen years in Tibet but then died suddenly of an accident "having been kicked by a horse, he went to his rest". Lastly, it may be observed that Śāntarakṣita was a Buddhist teacher in the real sense of the term who worked assiduously to give a solid foundation for Baddhism in Tibet. His contribution to the cause of Buddhism is indeed unique and highly praiseworthy.

PADMASAMBHAVA

Padmasambhava was the son of Indrabodhi, king of Udyana

1. , ibid., p. 190.

or Urgyan.[1] In his "The Buddhism of Tibet or Lamaism," Waddel[2] gives a traditional Tibetan account of the origin of Padmasambhava. According to this the king "finds on the pure bosom of the lake a lotus flower of matchless beauty, on whose petals sits a lovely boy of eight years old, sceptred and shining like a god." The king and his subjects acknowledged the miraculous nature of the "lotus-born" and named him "The Lake born Vajra". They brought him to the palace with due honours. The prosperity of the country vastly increased and the new religion spread widely. Many miraculous feats are ascribed to him, of which the most humourous one may be be mentioned here. "Feeling thirsty one day he seeks a wine shop, and, with companions, drinks deeply, till, recollecting that he has no money wherewith to pay his bill, he asks the merchant to delay settlement till sunset, to which the merchant agrees, and states that he and his comrades meanwhile may drink their full. But the Guru arrests the sun's career, and plagues the country with full day-light for seven days. The wine-seller now in despair, wipes off their debt, when welcome night revisits the sleepy world"[3]. Numerous biographies of him are extant, all of which give different accounts of his life. Some of his eminent writers write that he resided a few months in Tibet, during which time by the power of his divine knowledge and purity, he subdued the demons and evil spirits and founded the monastery of Sam-ye.

Padmasambhava married the sister of Śāntarakṣita named Mandāravā. According to Petech[4] king Khri-srong-lde-btsan gave his daughter Khrom-la-rgyan in marriage to Padmasambhava. He was one of the distinguished teachers in the University of Nālandā and was deeply versed in the Tantricism of the Yogācāra school of Buddhist thought. On the advice

1. In the Swat Valley, Kashmir.
2. Buddhism of Tibet or Lamaism, pp. 380 ff.
3. ibid., p. 382.
4. J. P. T. S. 1882. p. 91.

of Ācārya Śāntarakṣita, king Khri-srong-lde-btsan sent messengers to invite Padmasambhava to Tibet. He accepted the invitation of the king and escorted by messengers came to Tibet in 747 A. D. "On his way (to Tibet), the twelve guardian goddesses (bsTan-ma-bcu-gñis) at first made an attempt to harm him, but he subdued them, and then after initiating them, he entrusted to them the guardianship of the Doctrine"[1]. He was warmly welcomed by the king when he reached Tibet, where he also subdued many evil spirits. He abolished the practice of animal sacrifice which the people used to do in Tibet to appease wrath of evil spirits. He substituted instead the meal, rice and cake sacrifices known as Torma. Thus arose the Buddhist worship with flour cakes common in Himalayan countries and Tibet[2]. Waddell writes that he "vanquished the chief devils of the land, sparing most of them on their consenting to become defenders of his religion, while he on his part guaranteed that in return for such services they would be duly worshipped and fed. Thus, just as the Buddhists in India, in order to secure the support of the semi-aborigins of Bengal admitted into their system the bloody Durga and other aboriginal demons, so on extending their doctrines throughout Asia they pandered to the popular taste by admitting within the pale of Buddhism the pantheon of those new nations they sought to convert"[3].

Padmasambhava who had great miraculous powers was a powerful apostle of Tantricism. He visited many places : mountains, caves, snowpeaks, forests, lakes and monasteries and blessed them. He delivered teachings to many disciples and made porphecies about the future of Tibet, and the dharma and disciples. He also told the king that he would transform the land of Tibet into a rich land by his meditative power, thus transforming the deserts into meadows, bringing out water in dry lands, transforming the stony lands into fields and

1. G. N. Roerich, Blue Annals, pt. I, p. 43.
3. J. P. T. S. 1882, p. 13.
3. Buddhism of Tibet or Lamaism, p. 27.

1253 ... रेमी ... री स्मारक ... पुस्तकालय

putting the gTsug-po river (Brahmaputra) into a canel. All the countries would be put under the control of Tibet. Then he started to meditate and within a few hours some deserts became green and some streams came out from a rocky mountain.

These miraculous powers apart, he expounded to the Tibetan the fundamental teachings of Buddhism which received a fresh impetus there. "Padma himself bestowed on the king (the initiation) of Vajrakīla and Hayagrīva. The king especially propitiated Hayagrīva. On three occasions the neighing of a horse was heard, and many people heard it. The Vajrakīla (Vajrakīlayamūlatantrakhaṇḍa, rDo-rje-phur-pa-rts-ba'i rgyud-kyi dum-bu, Kg. rGyud No. 439): Padma bestowed on the queen (Ye-shes-tshogs-rgyal) and on A-tsar Sa-le. Later it spread widely through the lineage and various schools". Padmasambhava had twenty-five chief disciples and he taught each of them how to make maṇḍalas. He organised the Saṅgha in Tibet and the lineages of his teachings and their followers later known as the Nying-ma-pa (lit. "the old one"), also called the "Red hat" sect.

Padmasambhaya advised the king to send a body of monks from Tibet to India to study the Buddhist works in the original Sanskrit. At the request of the king he selected a site for the monastery and Ācārya Śāntarakṣita consecreated it. The King built the Sam-ye monastery, the greatest monastery, ever built in Tibet. With the construction of this monastery Buddhism made a steady progress in Tibet. Later it became a great centre of Buddhist learning in Tibet. There is no doubt that Padmasambhava's success in Tibet was greatly aided by his leading role in founding the Sam-ye monastery.

Towards the close of the 8th century A.D. Padmasambhava procured a number of Buddhist texts from Kashmir. Many learned monks were employed to render them into Tibetan. Of them a monk named Vairocana was the best. Many monks of Sarvāstivāda school of Buddhist thought came to Tibet from Magadha to translate Buddhist texts into

Tibetan. Opinions differ as to Guru Padmasambhava's stay in Tibet. Some say that he stayed in Tibet for 6 months or 18 months while others say six years or twelve years. But many Nying-ma-pa and some non-Nying-ma-pa maintain that Padmasambhava was in Tibet for fifty-five years and six months. These differences have, however, been explained by scholars.[1] Padmasambhava is known even today in Tibet as Guru or Mahācārya Padmasambhava. He is also called Guru Rinpoche and is given the first place as the propagator of Buddhism in Tibet. He "was the greatest teacher and other teachers were the pupils and followers." He is highly respected in the religious history of Tibet. "His image and portrait are to be found wherever Lamaism is practised, irrespective of sects or schisms."

KAMALAŚĪLA

He was a disciple of Śāntarakṣita. For some time he was a teacher of Tantra in Nālandā. We have seen before that a fierce controversy arose over the interpretation of the Buddhist teachings among the followers of Śāntarakṣita and the pupils of the Chinese Hoshang. Because of this Khri-srong-lde-btsan invited from India the great and renowned teacher Kamalaśīla to defend Śāntarakṣita's interpretation and "to pacify all strife and establish the true form of the teaching." Accordingly Śāntarakṣita visited Tibet and a philosophical debate was organised between the two parties in the presense of the king. Bu-ston gives us some details of the debate and the important parts of this is quoted here. "Then the Hva-caṅ spoke : if one commits virtuous or sinful deeds, one comes to blissful or to evil births (respectively). In such a way the deliverance from the Saṁsāra is impossible, and there will be always impediments to the attainment of Buddhahood. (The virtuous and the sinful deeds) are just like white and

1. Nyingmapa Chhos-a' Byung (Nyingmapa History) by Dudjom Rinpoche and Biography of Guru Padmasambhava by Sog-bZlog-pa (Sog-dog-pa).

black clouds which alike obscure the sky. But he who has no thoughts and inclinations at all, can be fully delivered from phenomenal life. The absence of any thought, search or investigation brings about the non-perception of the reality of separate entities. In such a manner one can attain (Buddhahood) at once, like (a Bodhisattva) who has attained the 10th Stage.

"To this Kamalaśīla himself answered as follows : Thou sayest thus that one ought not to think about anything whatever. But this means the negation (or rejection) of the Highest Analytic Wisdom likewise. Now as the latter represents the foundation of the Divine Wisdom of a Saint, the rejection of it necessarily leads to the negation of this sublime Transcendental Wisdom. If Analytic Wisdom is absent, what meditator can come to abide in a state where there is no constructive thought? If one has no thought concerning any of the elements of existence and does not direct the mind upon them, this does not mean that one can cease to remember all that one has experienced and to think of it. If I think :—I must not recall in my mind any element of existence,—such a thought will itself be an intense recollection and activity of the mind. If the mere absence of (consciousness and) recollection is regarded as sufficient, it follows that in a swoon or at the time of intoxication one comes to the state where there is no constructive thought. Now, (in reality) without correct analysis there is no means of attaining the liberation from constructive thought. If we merely cease to reflect and have no discrimination, how can we come to the cognition of the Non-substantiality of all the elements? And, without the cognition of Non-substantiality, it is impossible to remove the Obscurations. Therefore, the incorrect representation can be cast away only by means of the correct Analytic Wisdom. For this reason it is not proper to say, that one does not reflect, when in reality it is the reverse. Without recollection and correct activity of the mind, how can one come to remember the place of former residence? and attain

Omniscience ? And how will it be possible to extirpate the passions ?—But the Yogin who reflects over an object by means of correct analytic wisdom, cognizes all the external and internal elements in the present, past and future as non-substantial, has all thought-construction pacified within him, and rejects all the evil doctrines. On this foundation he becomes skilful in expedients and in the manifestation of Highest Wisdom. And, having through this cleared all the Obscurations, he can attain the state of a Buddha"[1]. Jnānendra, Śrīghoṣa and other prominent disciples of Kamalaśīla also advanced cogent reasons to refute the view-points of the Chinese Hva-caṇ. The adherents of the Chinese Buddhist monk could not meet their points of view. They were defeated in argument and according to tradition they became distressed and struck their bodies with stones until they died. Kamalaśīla came out victorious over the Chinese monk and the king appointed him as the head of the Buddhist Saṅgha and ordered the Chinese Buddhist Sage to leave Tibet. Ho-Shangs's books were collected and concealed in a store-house and the king further prohibited the propagation of their views. The defeated disciples of the Chinese monk became most embittered and they arranged for Kamalaśīla to be murdered. Bu-ston[2] writes that four Chinese butchers, subsequently killed the great teacher Kamalaśīla in a very cruel manner by squeezing his kidneys.

Kamalaśīla's victory in the debate was indeed a very important landmark in the history of religion in Tibet. He was also the author of several works. In the Tibetan Tanjur there are 18 works attributed to Kamalaśīla which exist in Tibetan translations. The Nyāyabindupurvapakṣasaṃkṣipta and the Tattvasaṃgrahapañjikā deserve special notice. The former is a summary of criticisms on Dharmakīrti's Nyāya-

1. Bu-ston, The History of Buddhism in India and Tibet, pt. II, pp. 193, 194.
2. ibid., p. 196.

bindu while the latter is a commentary (ṭikā) on Śāntarakṣita's Tattvasaṃgraha.

DHARMAPĀLA

Until the 9th Century A. D. Buddhism played a dominant role in the life of the people of Tibet. But it became moribund for about a century because of the initiation of policies highly prejudicial to Buddhism by the kings and passed through many vicissitudes. But with king Ye-ses-'od's accession to the throne Buddhism received a fresh impetus. The king took to monastic life for the cause of Buddhism and invited the eminent Indian teacher Dharmapāla to Tibet from eastern India[1] in the early 10th century A.D. to purify the corrupt religious practices pervalent in Tibet. He came to Tibet when Buddhism was being revived mainly due to the initiative of this king after gLang-Darma's severe persecution to the Buddhists. It is the king's tremendous zeal for Buddhist renaissance that brought Dharmapāla to Tibet. "Thus Dharmapāla went to Tibet when the organised resistance to Buddhism was already on its decline and when atleast parts of Tibet were being swept by a wave of Buddhist renaissance". "This point of view", says S. C. Das,[2] "is marked in the Tibetan history of the revival of Buddhism. 'Since the suppression of that religion by Langdarma no Indian Pandit visited Tibet. After a long interval, the revival of Buddhism in Tibet dates from 1013 A.D. The royal monk Ye-ses-'od invited the celebrated Indian Pandit Dharmapāla from Magadh. He arrived at the Capital accompanied by three pupils, all of whom bore the surname of Pala. With their assistance the King encouraged the teaching of religion, arts, and especially Vinaya."

Dharmapāla was a senior contemporary of Atīśa Dīpaṅkara Śrījñāna who also visited Tibet shortly afterwards. Dharmapāla was warmly received by the king who became his

1. Probably the eastern districts of Magadha.
2. J. A. S. B., 1881., p. 236.

pupil. He ordained many Tibetans and many students studied the Vinaya code with him. From the time he came to Tibet Buddhism flourished as a mode of religious practice. He emphasized the practice of Vinaya, the ethical code of the Buddhists. From the Blue Annals[1] we learn that Dharmapāla started the "upper" image of the monastic community of Tibet which, however, could not acquire any vital importance in the religious history of Tibet. Dharmapāla has only once been referred to by Bu-ston[2] who states that rGyal-Bai-Shes-Rab of Sha'an-Sh'un took the monastic vow from him. Lastly, here are a few verses from the Blue Annals[3] which also tell us the story of this East Indian Dharmapāla :—

> From Eastern India, a learned monk, endowed with the thunder of fame,
> the lofty banner of glory,
> apparent to all, named Dharmapāla,
> was invited by Ye-Sh'es-'od.
> He, whose mind was exhorted by the Sun of Mercy,
> in order to promulgate the Precious Doctrine,
> acted as Upādhyāya, and spread the Meditative lineage.

Now to consider (Atiśa Dīpaṅkara Śrījñāna) whose name ranks among the foremost Indian teachers who worked selflessly for the closer cultural contact between India and Tibet. He was born in 982 A.D. in the royal family of Vikramapura of Gauḍa (Bengal). His father was king Kalyāṇaśrī and mother was queen Prabhāvatī. Three sons called Padmagarbha, Chandragarbha and Śrīgarbha were born to them. Dīpaṅkara is that later name of Chandragarbha. At his birth astrologers predicted many wonderful things. He was brought up with special care. He was sent to Ācārya Jetāri, an Avadhūta, for education. Under his guidance he learnt reading, writing

1. The Blue Annals, p. 1062
2. History of Buddhism in India and Tibet, translated by E. Obermiller, pt. II, p. 213.
3. ibid., p. 84.

and other sciences. At an early age he became proficient not only in Vaiśeṣika system but also Tantricism too. He defeated the most noted Buddhist logician of his time in philosophical debate. He then studied the meditational science of the Buddhists consisting in physical, moral and intellectual aspects with the teacher Rāhulagupta at the monastery of Kṛṣṇagiri. He was given the secret name of Guhyajñānavajra and was also initiated into the esoteric system of Buddhist thought. At the age of nineteen he was first initiated by Ācārya Śīlarakṣita, the Mahāsaṅghika Ācārya of Odantapurī. At the age of thirty-one he was fully ordained and given the Bodhisattva vows by Ācārya Dharmarakṣita at Odantapurī. He took lessons in the metaphysical aspects of Buddhism from the distinguished Buddhist teacher of Magaḍha.[1]

Dīpaṅkara travelled to Suvarṇadvīpa[2], the headquarter of Buddhism in the East to seek knowledge from the great Ācārya Chandrakīrti. After acquiring mastery over the Buddhist teachings he returned to India after twenty years. His fame had already spread and he defeated the non-Buddhist teachers several times in religious controversy while living at the shrine of Mahābodhi at Vajrāsana. There he proved that Buddhism was far superior to the other religions then in vogue. King Nayapāla came to learn of his ability and encyclopaedic knowledge of Buddhalogy and invited him to become the head of Vikramaśīlā monastery which was famous throughout the Buddhist world in those days. The monastery greatly prospered under his charge and many monks flocked there to receive spiritual training from this great master. He was also invited to other adjacent monasteries to deliver sermons. An outstanding replica of Ācārya Dīpaṅkara placed at the sides of the entrance to the monastery clearly indicates the monk's deep reverence for him.

Tibet witnessed the outclass persecution by king Lang-dar-ma

1. S. C. Das, Indian Pandits in the Land of Snow, p. 53.
2. ibid., p. 53, for Sudharmanagar in Pegu now called, Thaton.

in the 9th century A. D. It virtually wiped out Buddhism from the land of snow. But very soon this temporary eclipse cleared away. After the death of king gLan-dar-ma the Buddha Dharma was gradually revived and spread to different parts of Tibet. King Ye-sh'ed-'od was a devout Buddhist who assiduously devoted himself to the cause of the renaissance of Buddhism in Tibet. With this end in view he considered inviting a distinguished Buddhist teacher from India to Tibet. He came to know from his ministers and others that there was a Buddhist teacher of great eminence called Dīpaṅkara Śrījñāna at the Vikramaśīlā monastery in eastern India. He then decided to invite Śrījñāna to come to Tibet to do away with the corruption that has crept into the practice of Buddhism in Tibet 'and thus benefit for the Doctrine would arise'. Atīśa accepted the invitation of the king and came to Tibet in 1038 A. D. when he was over sixty years old. His journey to Tibet was indeed very arduous as he came through the passes of Nepal. Everywhere on the way he received with the utmost respect. People vied with one another in showing honour to him. At Tho-ling in the Manosarovar region, an escort of three hundred horsemen under four generals waited upon Atīśa to take him to the palace of the king of Tibet. Among the musical instruments that were sounded on this occasion in honour of the arrival of the great sage, the most curious was the long brass trumpet, called Rag-dung. It was invented by bLa-tsun-pa himself to welcome the Pandit and was, therefore, known by the name of Lopan Chen Denpai dun, the trumpet for inviting the Lopan, i. e., Lotsawa and Pandit. When he reached Tibet, Atīśa was accorded a most cordial reception by the king who also ordered his people to receive his teachings with deep reverence. Under Atīśa's influence Buddhism flourished more and more in Tibet. He devoted himself solely to the preachings of Buddhism and strove to restore them to their pristine purity and glory. Many Tibetan scholars studied Buddhism with him. He composed a short

text in Sanskrit dealing with the essential teachings of Buddhism, which was translated into Tibetan and distributed widely among the Tibetans. He also wrote a commentary on the Kālacakra Tantra. He introduced a new calendar into Tibet. The famous Sas-kya monastery was built during his time. Atīśa also enriched the Tibetan literature by rendering some Sanskrit works into Tibetan.

The affluence and splendour of the monasteries and their monks deeply offended Atīśa who reformed the Saṅgha in Tibet. He ushered in a period of reformation and renaissance in the Saṅgha. With his reformation originated a sect called Kadam-pa based on his interpretation of Buddhism. Later on, it developed into the famous Gelug-pa sect (Yellow sect) which became the most powerful sect in Tibet. It may be pointed out here that "Dīpaṅkara brought the last great spiritual impetus from India, with the result that Buddhism struck deep roots in Tibetan soil and thence forward flourished as an indigenous mode of religious and philosophical thought".

The mission of Atīśa in Tibet is notable in various aspects. He was the author of several works. In the Tanjur twenty works are attributed to him. They are all extant in Tibetan, of which, the Bodhipathapradīpa[1] and the Vimalaratna-lekhanāma deserve special notice. The former "his magnum opus" deals with moral purity. While the latter is an epistle to king Nayapāla. "To the nobles and the common people, to the scholars and the crowd, to the monks and the householders, in short, to the whole people of Tibet. Dīpaṅkara had always the message of moral purity and of selfless sacrifice for others, of the virtuous life and of the adherence to pure Mahāyāna teachings". His main objective was to make every Tibetan an ideal Buddhist in the true sense of the term. In 1054 A. D. the great savant died at the age of seventy-three at Ne Than, south of Lhasa.

1. Sri Nirmal Kanti Gangopadhyaya has restored the work into Sanskrit from Tibetan 'Atiśa and Tibet' by Aloka Chattopadhyaya, pp. 545-549.

"He is remembered with deep veneration all over higher Asia or whenever the Buddhism of Tibet prevails. He was the Spiritual guide and teacher of Bromton, the founder of the first grand hierarchy of Tibet". "Atīśa", writes Waddell[1] "is held to be an incarnation of Mañjuśrī, the Bodhisat of Wisdom, which is merely a way of stating that he was the greatest embodiment of Buddhist Wisdom that ever visited Tibet". Thus he is regarded as a living spiritual guide even today in Tibet. It may be noted in passing that the cultural contact between India and Tibet practically ceased after Ācārya Dīpaṅkara Śrījñāna who worked ceaselessly to bring Tibet and India closer together culturally.

1. The Buddhism in Tibet or Lamaism, p. 62.

CHAPTER—IV

BUDDHIST SECTS IN TIBET

A hundred years after Buddha's Mahāparinirvāna dissension arose among the monks in ragard to the actual words of the Master and their interpretations which ultimately led to the origin of sects in Indian Buddhism, all claiming to have preserved His original teachings. And within a few hundred years after the demise of the Great Teacher as many as twenty sects or more came into existence—although a few of them disappeared shortly after their appearance. But in regard to the sects in Tibet, the case has been quite different and about ten sects came into being there in course of time. The Tibetan sects came into existence with a view to preserving the purity of the Buddhist teachings and doing away with the degrading practices, superstitions, belief and the like then prevalent prior to the Buddhist doctrines. Waddell[1] writes that the sects "arose in revolt against the depraved Lamaism then prevalent, which was little else than a priestly mixture of demonolatry and witchcraft. Abandoning the grosser charlataism, the new sects returned to celibacy and many of the purer "Mahāyāna rules". "Buddhist Religion", observes S. C. Das[2], "progressed more and more, so as to branch out into numerous different sects as a result of the extra-ordinary growth. This, like the eighteen divisions of the Vaibhasika school of ancient India were designated after the names of respective teachers and places of origin. Some of the Tibetan Lamas who had devised their religious knowledge from

1. The Buddhism of Tibet or Lamaism, pp. 74, 75.
2. J.A.S.B, 1882, part-II, p. 5.

Indian Pandits, feeling great veneration for the theories themselves named their respective sects after them. They did not follow the Indian patriarchs in their nomenclature, for all the Indian Buddhist schools were designated after the general sense of their philosophies". Indeed, it was through the efforts of these sects, Buddhism was widely spread and occupied the position it did in Tibet. There were no sects in Tibet prior to the eleventh century A. D. Buddhism, as already observed, suffered a violent set-back for the time-being because of the king gLan-dar-ma's ruthless persecution. Thus came the great disaster to Buddhism. It was virtually annihilated in Tibet. According to the Tibetan historians "the doctrine was rooted out". "The period which followed the year of the persecution of the doctrine is one of the darkest in the whole history of Tibet". In the 11th century A. D. king Ye-ses-ḥod, who was one of the pious kings of Tibet and to whom Buddhist renaissance owed much, invited Atīśa (Dīpaṅkara Śrījñāna) to come to Tibet from India to propagate Buddhism there. Since Atīśa came to Tibet he corrected, rectified and systematised the Buddhist teachings prevalent there. He reformed the Saṅgha in Tibet and brought a great renaissance in the religion. With his reformation originated the Kadam-pa sect, the first sect of Tibetan Buddhism as against the unreformed type of Buddhism called rNiṅ-ma-pa "the old ones" founded by Padmasambhava, better known as Guru Rinpoche. T. W. D. Shakapa[1] writes that "the teachings of Atisa were subjected to a reformation movement by Drom and, as a result, a new school of Buddhism came into being in Tibet. To distinguish themselves from the unreformed followers of Padmasambhava, the followers of Atisa and Drom were called Kadam-pa (one of the doctrine) while the unreformed monks were called Nying-ma-pa (one of the old)". Thus Tibetan Buddhism developed into various sects from the time of Atīśa. In other words, Tibetan sects

1. Tibet: A Political History, pp. 59, 60.

traced their heritage to the great Ācārya Dīpaṅkara Śrījñāna late sometime in the latter part of the 11th century A. D. "All contemporaneous and later sects without exception were influenced by the teachings of the bKaḥ-dam-pa sects". "No sects", observes Waddell[1], "appear to have existed prior to Laṅ-Darma's persecution, nor till more than a century and a half later. The sectarial movement seems to date from the Reformation started by the Indian Buddhist monk Atīśa". Tibetan Buddhism, as we have seen, developed into various sects later on. Most of them are now extant. Only a few of them still survive. We have, however, few details about them. The following are the different sects with their sub-divisions that came into existence :—

1. The Nying-ma-pa (rÑiṅ-ma-pa)—was founded by Guru Padmasambhava during the reign of king Khri-sron-lde-btsan in the 8th century A.D. Padmasambhava organised the Tibetan Saṅgha (Order of monks) and introduced certain elements of Tantricism into the existing religion. With him thus originated the new sect called Nying-ma-pa (lit. the old one) sect. Waddell[2] writes that "The residue who remained wholly unreformed and weakened by the loss of their best members, were now called the Ñiṅ-ma-pa or "old ones", as they adhered to the old practices. And now, to legitimize many of their unorthodox practices which had crept into use, and to admit of further laxity, the Ñiṅ-ma-pa resorted to the fiction of Terma of hidden revelation." He further adds that "several Ñiṅ-ma Lamas now began to discover new gospels, in caves and elsewhere, which they alleged were hidden gospels of the Guru, Saint Padma,"[3] This sect claims to have preserved fully the teachings of Padmasambhava. It pays special worship to Guru Padmasambhava "in a variety of forms, both divine and demonical, expressive of his different moods at different

1. Buddhism of Tibet or Lamaism, p. 54.
2. ibid, p. 56.
3. ibid, pp. 72, 73.

times." Manifold traces of Bon, the primitive religion of Tibet, are still found in the creed of this sect. The followers of this sect are said to have kept the necromancy of the old Tibetan religion more fully than any of the reformed sects that aorse later on. They rarely observe celibacy and abstinence in their monasteries. They show a greater laxity in living. Thus it may be pointed out that the Lamas of this sect "need not necessarily be celebrates and can openly marry if they choose or keep a woman." "This sect", observes Schlagintweit[1], "adheres strictly to the ancient rites and ceremonies in the manner probably taught by the earliest Chinese priests, and possesses some peculiar symbolical works which have not been embodied in the large compilations of the Kanjur and Tanjur works".

The Nying-ma-pa sect is also called the 'Red Cap' sect from the peculiar red cap worn by the Lamas. It is further known as the old "Translation" sect as its fundamental teachings are selected from the texts translated by Guru Padmasambhava, Ācārya Śāntarakṣita, Mahāpaṇḍita Vimalamitra of Kashmir and others. Its principal teachings are thus based on these translated texts. It divided itself into several sub-sects 'based on the adoption of different revelations.' Prominent among them are : Dorje-ṭak-pa (rdo-rje-brag-pa), Nin-dol-liṅ-pa (sMin-grol gliṅ), Kar-tok-pa (bKaḥ-rtog-pa) and Ṅa-dak-pa (mṄaḥ-bdag-pa). They are so called after the names of their respective founders of the monasteries or present monastery. But their differences are very slight. The Dorje-ṭak-pa takes its name from the Dorje-ṭak monastery close to Sam-ye monastery, the first monastery founded in Tibet. It adopts the revelation of rGod-ldem and has also some branches. The Mindol-liṅ-pa is named after the Mindol-liṅ, its principal monastery. It follows the revelation of bDɪg-liṅ-pa. It has also a few branches. The Kar-ṭok-pa which is called after Lama Kar-ṭok follows the revelation of kLoṅ-Ch'en Rab-ḥbyan. It has also

1. Buddhism in Tibet, pp. 72, 73.

chief monasteries in two places, east of Tibet. The Ṅa-dak-pa is named after Ṅah-dag, its founder. It is mainly a branch of Dorje-ṭak-pa. The Lamas of several monasteries of Sikkim belong to this sect. Thus the origin of so many sub-sects accounts for its most popularity and importance in Tibetan Buddhism.

The Nying-ma-pa sect divides the entire Buddhadharma (Buddhist doctrine) from the Sūtra to the Tantra into nine Yānas which are three Hetulakṣaṇayānas (Yānas of cause) and six Phalavajrayānas (Vajrayāna of result). The three Hetulakṣaṇayānas are Śrāvakayāna, Pratyekabuddhayāna and Bodhisattvayāna. The six Phalavajrayānas are : the three outer Tantras and three inner Tantras. The three outer Tantras are Kriyāyoga, Caryāyoga and Yogatantra. The three inner Tantrās are Mahāyoga, Anuyoga, and Atiyoga (Mahā-sampannayoga).

The Śravakayāna (Hīnayāna)—its adherents observe any one of the eight (seven) Prātimokṣavows of moral discipline and accept the view of Pudgalanairātma (non-existence of self) and not Dharmanairātma (non-existence of all things of the world). By the practice of Śamatha meditation they make both the body and mind relaxed. They concentrate on the Vipassanā meditation of the four truths with their sixteen aspects and do perfect the four paths—Sambhogamārga, Prayogamārga, Darśanamārga and Bhāvanāmārga and attain peace and happiness for themselves. By the practice of the Vajropamāsamādhi they further attain the four stages of sanctification—sotāpatti (stream-entry), sakadāgāmi (once-returner), anāgāmi (never-returner) and arhat (the final stage).

Pratyekabuddhayāna (Hīnayāna)—its followers observe any one of the Prātimokṣavows as do the Śrāvakayānists. They assert the selflessness (nairātma) of objects but they maintain the view that the minutest one of the consciousness is true. They concentrate on the Śamatha meditation, the four noble truths with their sixteen aspects and twelve links of the Pratī tysa-

mutpāda (Dependent origination). Arhatship could be attained by one's own efforts.

Bodhisattvayāna (Mahāyāna)—the followers of this Yāna believe in Pudgalanairātma and Dharmanairātma—all the existent are without self or true. They practise bodhicitta (thought of enlightenment) to achieve Buddhahood for the benefit of other beings—bodhicitta being one of the special features of Mahāyāna. They practise the six pāramitās and four aspects of collecting and serving disciples (bsDu-ba bZḥi-Duwa-Zhi). They train themselves in the four paths (mārgas) and thirty-seven Bodhipakṣiyadharmas. After practising for three asaṁkhyakalpas (countless aeons) they will attain Mahā-parinirvāna. Then until the saṁsāra becomes empty they will appear for the service of the beings in two forms Sambhogakāya and Nirmāṇakāya, because of the Praṇidhāna (aspiration) at the time of their practice. The goal of all the Yānas is the same but the way of practice is varied. In lower Yāna the adherents avoid the defilements or they use the antidotes to do away with the defilements. But in Tantrayāna they transform or practise to perceive all the appearances of the world and Nirvāna as same as pure and perfect. It is indeed a skilful means to attain Buddhahood.

Let us now discuss the six Phalavajrayānas—the three outer Tantras and three inner Tantras respectively. The three outer Tantras, as already mentioned, are :

Kriyāyoga—its followers keep the three doors—mind, speech and body clean. They live on vegetables, sweets and dairy products. They assert that from the point of view of the Paramārtha satya (absolute truth) all things are equal but from that of the Samvṛti satya (relative truth) the divinity is the lord (master) and devotee the servant. A devotee visualises the divinity infront of him and makes offerings and recites the mantras and prayers. He concentrates on the body, speech and mind of the divinity and by receiving rays from him obtains the blessings again and again. After seven or sixteen lives he attains the Trikulavajradhara state.

Caryāyoga (also called upāyayoga)—the view-point of this Yāna is the same as that of the Yogatantra and its Caryā (activity) is also like that of the Kriyāyoga. The difference is, among others, that a devotee visualises the divinity infront of him as a friend or a brother and practises the samādhi.

Yogatantra—its adherents assert that in Paramārtha satya all the existent are free from any sign of conceptualization. In the Samvṛti satya all the appearances are regarded as the maṇḍalas of the divinities. They do not pay much attention to clean the body.

We have also seen before that the three inner Tantras are Mahāyoga (Pitṛyoga—Fatheryoga), Anuyoga (Mātṛyoga—Motheryoga) and Atiyoga (Mahāsampanna or Mahāsandhiyoga).

Mahāyoga—its followers enjoy everything without any attachment to it. To accept all the things as the essence of the mind (mindness) and the Dharmakāya is the Parmārtha satya. Its manifestations, thoughts, and appearances as the Three-Doors of the divinities are the Samvṛti satya. The adherents are enjoined to purify all the existent as divinities, and concentrate on the non-duality of bliss, clarity and non-thought. They thus achieve supreme attainment in this very life.

Anuyoga—it has herein less visualization or development (utpannakrama) but has more perfection (sampannakrama) of bliss, clarity and no-thought through the yogas of vein, semen and energy. Its followers assert that all the appearances are of three maṇḍalas : Spontaneous, Emptiness and Great bliss. They attain Buddhahood in the very life.

Atiyoga—its adherents assert that all the appearances are the illusion of the deluded mind. They are false because in reality their nature is non-existent. In nautre all the existent are same as pure in the Dharmakāya. In practice there is neither acceptance nor rejection but to practise or accept all the existent as manifestations of the nature, Dharmatā. In Atiyoga teachings there are three aspects : Cittavarga (sems-sde), Abhyantaravarga (Klong-sde) and Upadeśavarga (man-nag-sde). These teachings are instructions to introduce to the nature of

the mind or the nature of the existent, the Dharmatā and the awareness by innermost direct method of practice. After receiving the instruction to the nature one obtains the practice to make clear and stabilise the state and to perfect the freedom from worldly defilement for ever. When perfected all the existent will dissolve into the vast expanse of Dharmatā, Dharmakāyahood. The Atiyoga is the highest teaching of the Nying-ma-pa sect and this is exclusively the Nying-ma-pa teaching and practice.

Lastly, it may be pointed out here that in the Outer Tantras the followers make distinction between the two truths, do not take meats and do not visualise the divinity with the female consort. They cannot get the result in the very life. In the Inner Tantras, however, the adherents advocate inseparability of the two truths, equality of all the things taking five kinds of meats and visualizing the divinity with the consort. They attain the result in the very life. The truths of the three Yogas are the special doctrines of the Nying-ma-pa sect.

Many of the Sūtra texts of both Hīnayāna and Mahāyāna Tantras of the Kanjur Collection as also many commentaries and works of the Tanjur collection, which were translated into Tibetan in the earlier spread of the Dharma (Buddhism) form the scriptures of the Nying-ma-ga sect. Those apart, the Naying-ma-rGyud a 'Bum (Nyingma Gyud-Bum, collection of ancient Tantras) of twentyfive volumes with about four hundred-forty treatises[1] also the bKa'-Ma'i mChhos-khag bchu-gsum (the thirteen texts of Kama or canon), the gTer-Chhos or gTer-ma of the great hundred of Ter-sTons (Treasure discoverers), Man-Ngag-lta-a'phreng (Darśanamālā-upadeśa), and gSang-sNags Lam-Rim (Tantrapathakrama) by Guru Padmasambhava and the works of Vimalamitra and Vairacana are also regarded as the most important scriptures. The works of Rong-Zom-Chhos-kyi-bZang-po (10th century); Kun-mKhyen Klong-Chhen Rab-a'Jams (Longchen Rabjam=1308-1363);

1. Reprinted in Delhi two years back.

dPal-sprul Rinpo-che (1808) ; Mi Pham Rin-po-che (1846-1912), the 3rd rDo-Grub-Chhen Rin-po-chhe (Dodrupchen Rin-po-che = 1865-1926) and mKhan-po gZhan-dHa' (Khenpo Zhenga) are further a few of the scholarly works of the Nying-ma-pa sect. They throw much light on the different aspects of this sect.

There are about a thousand monasteries of the Nying-ma-pa sect in Tibet. From the point of view of the history or the size the most important ones are : bSam-yas (Sam ye) monastery built by Guru Padmasambhava and Śāntarakṣita in the 9th century A.D. But it has been under the control of the Sakya-pa sect for the last few years.

gTsug-lag-khang (Tsuglak khang) is the main temple of Lhasa built by king Srong-tsan-sgam-po in the 7th century A.D. There are other temples of the Nying-ma-pa sect too. But they are under the control of the Ge-lug-pa sect.

Lastly, mention may be made here of some of the important monasteries of the present time. They are as follows :—

sMin-Grol-Gling (Mintrol Ling) constructed by gTer-Chhen a'Gyur-Med-rDo-rje (Terchen Gyurmed Dorje) in 1676 A.D., rDo-rje-Brag (Dorjetrag) by Rig-a'dzin Ngag-Gi dBang-po (Rigzin Ngagi Wangpo) in 1659—both of them are in Central Tibet. Ka-Thog built by Ka-Dam-pa BDe-gshegs (Kadam-pa Desheg) in 1159, dPal-yul (Peyul) by Rig-a'Dzin kun bZang-shes-rab (Rig-dZin kunzang Sherab) in 1665, rDzogs-Chhen (DZogchen) by Padma Rig-a'dZin (Padma Rig zia) in 1685, Zhe-Chhen by 2nd Rab-a'Byams, a'Gyur-Med Kun-bZang rNam-rGyal (Rabjam Gyurmed Kun Zang Namgyal) in 1735 and a'Khor-gDong (Khordong)—they are all situated in Kham. The Dodrup Chen built by the 2nd Dodrup Chen Rinpoche ; the Tathang built by Lhatul Rinpoche, the Turug-kar of Se-ra, the Rong-Wo-Srib-Gon of Re-Kong and Rong-Wo-Nying-Gon of Re-Kong—all are in Golok and Amdo provinces.

There are also a number of Nying-ma-pa monasteries in Bhutan, Sikkim, Ladhak and some parts of Nepal. It may be noted here in this context that now there are many centres

and temples of this sect in Europe aud America and fortunately, their numbers are growing rapidly.

2. The Kadam-pa (bKaḥ-gdam-pa)—is one of the sects of Buddhism in Tibet. In Tibetan, the word bKaḥ means 'word, speech' and gdams 'doctrine'. Kadam-pa means that the words are to be realised as precepts or instructions. "It is called bka'-gdams, because it conveys the preachings of the Buddha, word for word, without omitting any word". It thus expilicity "means all the word uttered by the Buddha which form the Tripitaka, i. e. Sūtra, Vinaya and Abhidharma and which are also included in 'stages of the three pursusas' as taught and propagated by Atīśa". Atīśa's chief disciple Ḥbrom-ston-pa once remarked :

"The rare words of the Buddha which form the Tripiṭaka
are embodied in the solemn tenets of the three purusasas,
like golden treasury and pearlheads ;
whoever counts them gets profits".

With the reformation started by Atīśa originated the Kadam-a sect based on his interpretation of Buddhism. "The first of the reformed sects", writes Waddell[1], "and the one with which Atīśa most intimately identified himself was called the Kah-dam-pa". It is the first sect of Tibetan Buddhism closely related with the name of Atīśa. This sect was expanded by Ḥbrom ston-pa (Ston-pa-riṅ-po-che), one of his renowned disciples. "Atīśa's reformed teachings, based upon the Yogācāra traditions, founded by Maitreya and Asaṅga, led to the establishment of the Bkaḥ-gdams pa school by his Tibetan disciple Ḥbrom-ston". Along with other disciples Ḥbrom-ston built the Rwa-sgreṅ monastery at Ḥdam-pa for the propagation of Buddhism. "It was the first lāmasery of the new sect, though the monastery of T'o-diṅ, in Pureng, built in 1025, is considered to have become a Kah-dam-pa "Institution of Atīśa's residence therein". It became the source of the Kadam-pa teachings. This sect puts more emphasis on the quality

1. The Buddhism of Tibet or Lamaism, p. 54.

of the adherents rather than on the quantity. Phu-chuṅ-ba Gshon-nurgyal-mtshan, Po-to-be-Rin-chen-gsal, and Spyaṅ-sṅa-ba Tshal-Khrims-ḥbar known as 'the three brothers' widely propagated the teachings of this sect. Kham-luṅs-pa Sakya yon-tan was further added to this sect. They are usually known as the 'four great disciples'. Glaṅ-ri-thaṅ-pa, S'a-ra-be, Bya-yul-pa and others made its further expansion to the various parts of Tibet. In fact, the teachings of the bKaḥ dam-pa sect spread all over Tibet.

The doctrine of the Kadam-pa sect is based chiefly on the well-known works, such as, the Mdo-sdeḥi-rgyan-pa (Sūtrālaṁkāra) ; Śikṣāsamuccaya, Byaṅ-chub-sems-dpaḥi-spyod -pa (Bodhisattvacaryāvatāra), Skyes-paḥi-rabs-kyi-rgyud (Jātakamālā) and Ched-du-brjod-paḥi-tshoms (Udānavarga). Of them the Byaṅ-chub-sems-dpaḥi-spyod-pa and the Byaṅ-chub-sems-dpaḥi-spyod-pa-la-ḥjug-pa explain the philosophy and the course of conduct while the others remaining point out the character of the Bodhisattva. These works are known as the "Six Basic Texts of the bka'-gdams-pas"[1]. "The special characteristic of the bKaḥ-gdams-pa sect is that it includes all Buddhist sūtras within the scope and that it considers that comprehensive knowledge is the most favourable condition for attaining Buddhahood". Its teachings are simple, mostly in local dialects, but deep and full of meaning and inspiring. Its teachers always disclose the faults of the disciples. Lastly, "it took a synthetic view of the teachings of the Hīnayāna and Mahāyāna, enforced celibacy upon the monks and discouraged magic practices". The adherents of the Kadam-pa themselves assert that their doctrine is the confluence of the teachings of bKa'(Kadam-pa) and Phyag Rgya-Chen-po (Mahāmudrā).

The Kadam-pa sect branched into three sub-sects. They are as follows :—

a) The Canon sub-sect—it originated with Po-to-ba. It advocates the thorough study of all the Sūtras and Śāstras

1. Blue Annals, pt. II, p. 180.

which leads to the attainment of Buddhahood. Its teachings are thus directly based on the Canonical Works.

b) The Instruction sub-sect—it traced its origin to Spyan-snā-ba. It lays much emphasis on the cultivation of right views and right conduct. The scriptures of Mahāyāna in general and the works of Nāgārjuna and Śāntideva in particular form the basis of its teachings.

c) The Discipline sub-sect—it was based on the teachings of Atīśa which were subsequently passed on to several others. It enjoins on its adherents to fix one's mind on the five-fold meditation. Śākyamuni, Avalokiteśvara, Green sGrol-mo and Mi-gye-ba—the four saints along with the Tripiṭaka are known as "The Seven Jewels of the Bkaḥ-gdams-pa sect".

The Kadam-pa sect became the most widely spread sect in Tibet. According to its followers its doctrine is the confluence of Mahāmudrā (Tantra) and Kadam-pa. Indeed, its teachings highly influenced all contemporaneous and later sects. "Every-one among the intellectuals who either built up monasteries for preaching or maintained the correct doctrine of the Buddha was influenced by the teachings of Bkaḥ-gdams-pa sect". It may be noted in passing that this sect, three and a half centuries later, developed into dGe-lug-pa sect, the most powerful sect under the leadership of Tsong-Kha-pa.

3. The Kar-gyud-pa (bKaḥ-rgyud-pa)—is one of the impo-tant sects in Tibet. In Tibetan, bKah-rgyud means "the transmission of teachings". In other words, it means the tra-dition of instructions orally transmitted through a continual series of teachers and disciples. It is that is why it is called a "School of Successive Order". It may be called "Oral Traditionalism". Its followers believe in the succession of precepts handed down through a galaxy of teachers. It traces its origin to Marpa (11th century A.D.), native of Lho brag, who visited India and Tibet and studied extensively the Tantric texts with a number of eminent teachers there. On his return to Tibet, he founded this sect on the basis of the teachings of his teacher Naropa, the great Indian Siddhācārya (master of mysticism).

of the adherents rather than on the quantity. Phu-chuṅ-ba Gshon-nurgyal-mtshan, Po-to-be-Rin-chen-gsal, and Spyaṅ-sṅa-ba Tshal-Khrims-ḥbar known as 'the three brothers' widely propagated the teachings of this sect. Kham-luṅs-pa Sakya yon-tan was further added to this sect. They are usually known as the 'four great disciples'. Glaṅ-ri-thaṅ-pa, S'a-ra-be, Bya-yul-pa and others made its further expansion to the various parts of Tibet. In fact, the teachings of the bKaḥ dam-pa sect spread all over Tibet.

The doctrine of the Kadam-pa sect is based chiefly on the well-known works, such as, the Mdo-sdeḥi-rgyan-pa (Sūtrālaṁkāra); Śikṣāsamuccaya, Byaṅ-chub-sems-dpaḥi-spyod-pa (Bodhisattvacaryāvatāra), Skyes-paḥi-rabs-kyi-rgyud (Jātakamālā) and Ched-du-brjod-paḥi-tshoms (Udānavarga). Of them the Byaṅ-chub-sems-dpaḥi-spyod-pa and the Byaṅ-chub-sems-dpaḥi-spyod-pa-la-ḥjug-pa explain the philosophy and the course of conduct while the others remaining point out the character of the Bodhisattva. These works are known as the "Six Basic Texts of the bka'-gdams-pas"[1]. "The special characteristic of the bKaḥ-gdams-pa sect is that it includes all Buddhist sūtras within the scope and that it considers that comprehensive knowledge is the most favourable condition for attaining Buddhahood". Its teachings are simple, mostly in local dialects, but deep and full of meaning and inspiring. Its teachers always disclose the faults of the disciples. Lastly, "it took a synthetic view of the teachings of the Hīnayāna and Mahāyāna, enforced celibacy upon the monks and discouraged magic practices". The adherents of the Kadam-pa themselves assert that their doctrine is the confluence of the teachings of bKa'(Kadam-pa) and Phyag Rgya-Chen-po (Mahāmudrā).

The Kadam-pa sect branched into three sub-sects. They are as follows :—

a) The Canon sub-sect—it originated with Po-to-ba. It advocates the thorough study of all the Sūtras and Śāstras

1. Blue Annals, pt. II, p. 180.

which leads to the attainment of Buddhahood. Its teachings are thus directly based on the Canonical Works.

b) The Instruction sub-sect—it traced its origin to Spyan-snā-ba. It lays much emphasis on the cultivation of right views and right conduct. The scriptures of Mahāyāna in general and the works of Nāgārjuna and Śāntideva in particular form the basis of its teachings.

c) The Discipline sub-sect—it was based on the teachings of Atīśa which were subsequently passed on to several others. It enjoins on its adherents to fix one's mind on the five-fold meditation. Śākyamuni, Avalokiteśvara, Green sGrol-mo and Mi-gye-ba—the four saints along with the Tripiṭaka are known as "The Seven Jewels of the Bkaḥ-gdams-pa sect".

The Kadam-pa sect became the most widely spread sect in Tibet. According to its followers its doctrine is the confluence of Mahāmudrā (Tantra) and Kadam-pa. Indeed, its teachings highly influenced all contemporaneous and later sects. "Every-one among the intellectuals who either built up monasteries for preaching or maintained the correct doctrine of the Buddha was influenced by the teachings of Bkaḥ-gdams-pa sect". It may be noted in passing that this sect, three and a half centuries later, developed into dGe-lug-pa sect, the most powerful sect under the leadership of Tsong-Kha-pa.

3. The Kar-gyud-pa (bKaḥ-rgyud-pa)—is one of the impo-tant sects in Tibet. In Tibetan, bKah-rgyud means "the transmission of teachings". In other words, it means the tra-dition of instructions orally transmitted through a continual series of teachers and disciples. It is that is why it is called a "School of Successive Order". It may be called "Oral Traditionalism". Its followers believe in the succession of precepts handed down through a galaxy of teachers. It traces its origin to Marpa (11th century A.D.), native of Lho brag, who visited India and Tibet and studied extensively the Tantric texts with a number of eminent teachers there. On his return to Tibet, he founded this sect on the basis of the teachings of his teacher Naropa, the great Indian Siddhācārya (master of mysticism).

The Kagyud-pa (bKra-brgyud-pa) has two main schools : the Shangs-pa bKa'-brgyud-pa (Shangpa Kagyudpa) and Dvags-pa bKa-brgyud-pa (Dagpo Kagyudpa).

The Shangpa Kagyud-pa—was established by the great Yogī and Siddha Khyung-po-rNal-a' Byor (978-1079 A.D.). He spent fifty years in studying Sūtra and Tantra texts in India, Nepal and Tibet. Among his teachers were Nigu (the consort of Mahasiddha Naropa), Sukhasiddha and Rāhulagupta. He built about a hundred monasteries including his own principal monastery Zhang-Zhong in Shangs Valley and that is why his system is also known as Shangpa Kagyud. He taught for about thirty years and had eighty thousand disciples. His teachings were based on the five Tantras, viz., Samvara, Hevajra, Mahāyana, Guhyasamāja and Vajrabhairava. He also taught the teachings of Nigu and Sukhasiddha as also the doctrine of Mahāmudrā. This system is not at present wide-spread as a school.

The Dag po-bKah-brgyud-pa (Dagpo Kagyudpa)—it means the transmission of the order of Dag-po, which is the name of a great scholar ascetic who lived in the Dagpo valley. It spread widely and is one of the four major schools of Tibet. It may be pertinent to note here that now Dagpo Kagyud is the only Kagyud (bKaḥ-rgyud), since Shangpa Kagyudpa, the first one is not well-known—it is now almost extinct. Marpa (Mar-pa Lo-tsa-wa), Chos-kyi Blo-gros (Chokyi Lodre), is the founder of this school in the 11th century A. D. He studied first with a'Brog-milo-tsa-ba (Drogmi Lotswa) and then visited India thrice and Nepal four times. He received the teachings of Tantras from the renowned teachers such as Naropa and Maitripa. Specially he obtained the abosulte realization of Samvara, Guhyasamāja, Hevajra, Mahāmāyā and other Tantras to his disciples—the most prominent among them being the four chief disciples, so-called four pillars, viz ; rNog, Chhos-sKu-rDo-rJe (Ngogton Choku Dorje), mTshur-ston dBang-Ngo (Tshurton Wang-Ngo), Mes-sTon Tshon-po (Meton Tshonpo)

and Mila-ras-pa (Milarepa), the great hermit-poet of Tibet. This esoteric doctrine was thereafter orally transmitted to Buston, the eminent scholar and authoritative historian of Tibet and Tsoṅ-kha-pa, the great Tibetan reformer 'in whose hands this tradition gained extensive prevalence and unbroken continuity down to the present time'.

Among the distinguished disciples of Marpa, the famous poet Milarepa was initiated into the mysteries of Tantricism by Marpa himself. In his young age he lost his father and his relations misappropriated his property. This hurt him seriously and when he grew up, he learnt the art of magic power. He brought destruction to his relations and destroyed their crops etc. But pangs of repentance overtook him later on and he went to Lho-brag and met Marpa who initiated him into the Tantric Maṇḍals after various kinds of hard labour. He dwelt in caves, living many months on herbs. He wore only a thin cotton cloth in the icy cold winter in Himalayas. Afterwards he betook the life of an itinerant preacher and travelled extensively over the various parts of Tibet and converted a large number of populace to his new creed. He died at the age of 84 in 1123 A.D. He had a large number of disciples. Of them Dvags-po Lha-rje (Dagpo Lhaje) deserves special mention. He was born in 1079 A.D. He was also known as Gam-po-pa (sGam-po-pa). He left home at the age of twentysix when his wife died. He became a monk and studied the various teachings of the Kadam-pa sect under the distinguished teachers of this sect. He also received instructions from Milarepa. He wrote a number of books. Of them his Dagpo Thargyan (Dvags-po'i Thar-rgyan) is unique of its kind. It contains the doctrines of both Kadam-pa and Milarepa. Dagpo-Lha-rje died at the age of eighty in 1153 A.D. He had many disciples. Because of him, this tradition came to be known as Dagpo Kagyud. Then from this Dagpo Kagyud arose four major sub-sects and eight minor grand sub-sects from one of its sub-sects later on. The four major

sub-sects are : Karma-Kagyud (Kamtshang Kagyud), Phagtru Kagyud, Tshalpa Kagyud and Barompa Kagyud.

The Karma Kagyud—was founded in the middle of the 12th century A.D. by Karmapa-Dus-gSum-mKhyen-pa (Dusum-Khyanpa). He studied the various doctrines with Dagpo-Lhaje and Rechungpa. He built monasteries at Karma-Lhading and in Tshur-phu (Tshu-phu) for the great benefit of the people. He died at the age of eighty. Since Karma-Dusum-Khyan-pa the heads of this sub-sect have been the uninterrupted reincarnations of him till the present time. His next reincarnation was Karmapa Pakshi. Thus in the religious lineage of the Karmapa, Dusum-Khyan-pa is put in the first generation and Pakshi in the second. Pakshi was the first person to be recognised as a Tulku (Incarnation, Avatāra) of a Lama in Tibet. He also visited the court of the emperor of China and became his Guru (Preceptor). The emperor 'honoured him with the gold-rimmed black cap. Thence, after Pakshi, this sect was also called the Black Cap Sect (Shwa-nag-can)'. The sixteenth Karmapa Rig-pa'i-Dorjee (Rig-pa'i-Rdo-rje) who used to live at Runtek, Sikkim passed away on 6. 11. 81 in Chicago, USA. He visited several countries abroad many times. He established more than two hundred meditation centres in the various parts of the world. His principal monastery in Tibet was the mTshur-phu monastery in Central Tibet. It should be pointed out here that the Karmapa 'seems to be nearly identical with the Karmapa sect of Nepal'.

Phagtru Kagyud (Phag-Gru-bKa'-brgyud)—it was founded by Phagmo Tru-pa-Dorje-Gyalpo (Phag-mo-Gru-pa rDo-rJe Rgyal-po) who was born in the southern part of Kham in 1110 A.D. He studied various teachings under different teachers. Afterwards he learnt the Mahāmudrā (Doctrine of the great symbol) from Dagpo Lhaje at sGam-po monastery. He constructed a monastery at a place called Pha-mo-gru in South Tibet (now known as Densa-Thil-gDan-Sa . MThil) to propagate the doctrine and was hence called Phamo-Trupa. He died at the age of sixtyone in 1170 A.D. He had a

large number of disciples which formed many sub-sects later on.

Tshalpa (Tshal-ba) Kagyud—the founder of this sub-sect was Zhang-Darma-trog (Zhang Darma Grags) who was born in 1122 A.D. His main preceptor was Wongom Tshuthrim (dBan-bsGom-Tshul-Khrims-sNying-pa) who was a disciple of Dagpo. Later on he founded the Gung-Thang monastery to popularise the doctrine and to convert the people. He died at the age of seventyone in 1193 A.D.

Barompa Kagyud (a'Ba-bRom-bKa'-brgyud)—Darma Wang-chug (Dar-ma-dBang-phyug) was a disciple of Dagpo. He studied all the doctrines, both exoteric and esoteric, under him and attained all excellent virtues. He built the Baram monastery in the north and hence his tradition was known as the Baram Kagyud.

We have seen before that the eight minor sub-sects issued from the Dagpo Kagyud-pa. But rightly speaking, they originated with the Phagtru Kagyud. In other words, they traced their heritage to the disciples of Phagmo Trupa. They are :—

i) Drikung Kagyud (a'Bri-Gung bKa'-brgyud)—it was founded by Kyurre Rimpoche (sKyu-Re-Rin-po-che). He received the teachings of the Kagyud from Phagmo trupa and became an eminent scholar and a famous monk. His religious discourses were usually attended by a number of his disciples including many monks. He built a monastery in Drikung valley in Central Tibet and hence his tradition is known as Drikung. He wrote a scholarly series of treatises called Gongchig (dGongs-gChig). Later, in this tradition Rinchen Phuntshog (Rin-chhen Phun-tshogs) was a famous scholar and writer of both Nyingmapa and Kagyudpa. In Ladak, there are a large number of Drikung Kagyud followers and many monasteries.

ii) Taglung Kagyudpa (sTag-Lung bKa'-brgyud-pa)—it was founded by Taglung Thangpa Trashipal (sTag-Lung Thang-pa bKra-shis dPal) who was born in 1142 A.D. He became an attendant of Phagmo Trupa who taught him all his doctrines. He

built a monastery at Taglung (sTag-Lung) valley for propagation of Buddhism and so his tradition became known after it. He was well-known for his strict discipline. He also led an ideal life of a monk. He died at the age of sixtynine in 1210 A.D. Sangye Wontragpapal (Sangs-rGyas-dBon-Grags-pa-dpal), a distant nephew of Dagpo, of this tradition, built another monastery called Riwoche in Kham wherein teachings of the various schools of Tibetan Buddhism were imparted.

iii) Yamzang Kagyud (gYam-bZang bKa'-brgyud)—it was founded by Ye-She-Seng (Ye-She-Seng), a disciple of Phagmo trupa and a native of Mon-hgar. He got the highest realization just at the sight of his guru (preceptor). His foremost disciple was Yazangpa (gYe'-bZang-pa) who built the Yazang monastery where he trained many disciples. Their tradition was named Yazung Kagyudpa.

iv) Throphu Kagyudpa (Khro-Phu-bKal-brgyud-pa)—originated with two brothers[1], Rinpoche Gyal-tsha and Kunden Regpa, disciples of Phagmo trupa. The former built the Throphu monastery. Their nephew was Throphu Lotsawa who was ordained as a monk by his uncles and learnt extensively all the teachings from them. He invited many Indian teachers including the great Pandita Śākyaśrī of Kashmir. He built a temple at Throphu monastery and installed a big image of Maitreya Buddha therein. He also wrote a number of books. Their tradition is thus known as Throphu Kagyud.

v) Shugseb Kagyud (Shugs-gSeb bKa' brgyud)—originated with Chokyi Seng (Chhos-Kyi-Senge), a disciple of Phagmo trupa. He built the Nyephu Shugseb (sNye-phu Shugs-gseb) monastery and gave religious discourses to the people. His tradition is known as Shugseb Kagyud.

vi) Martshang (sMat-Tshang)—this tradition was started by Marpa Rinchen Lodro (sMar-pa Rin-Chhen blo-Gros).

vii) Yepa (Yel-pa) Kagyud—this tradition was established by Yelpa Yeshe Tseg (Yel-Ba Ye-Shes-brTseg). He built Shar

1. According to some nephew and uncle.

Dorjee Dzong (Shar rDo-rJe rDzang), Lho-Yel phug (Lho Yel-phug) and Chang Tans (Byang rTa-rNa) monasteries for propagation of his teachings.

viii) Drukpa Kagyud (a'Brug-pa bKa'brgyud) – this tradition was established by Phagmo trupa's disciple Lingrepa (gLing-Ras-pa) and his disciple Tsangpa Gyare(gTsang-pa rGya-Tas). Later it divided itself into three sub-schools, viz ; the Middle Dukpa, Lower Dukpa and Upper Dukpa.

a) The Par-Druk (Middle Dukpa Kagyud)—Bar-a'Brug-Lingrepa Padma-rDo-rje (Gling-Ras-pa Padma rDo-rJe) was a highly enlightened disciple of Phagmo trupa. He built monastery at Naphur (sNa-Phur). Among his disciples, Tsangpa Gyare (gTsang-pa rGyur-Ras) was a famous teacher. He discovered the texts of "Six Circles of one Taste" of Rechungpa (Ras-Chhung-pa). He built Longdrol (Klong-rDol) and Ralung (Ra-Lung) monasteries. Then he went to a place called Namkyi phu (gNam-Gyi Phu) to build a monastery. Along with his party when he reached there they saw nine Druks (a'Brug-Dragons) flying into the sky with roars. He took it to be a good omen. And he called the name of the monastery as Druk (a'Brug), and Druk Sewa Changchub Gon as also Namdruk (gNam-a'Brug). It is that is why his tradition was known as Druk and his followers as Drukpa. This sub-school became very popular in Tibet and his adherents were simple and vigorous spiritual practitioners. There is a Tibetan proverb which runs as follows :—

"Half of the people are Drukpa Kagyudpas,
Half of the Drukpa Kagyudpas are beggars,
And half of the beggars are Drubthobs (Siddhas)".

Later, in this tradition appeared many disciples. Among them there was Padma Karpo (Padma dKar-po), also known as Kun-Khyans(KunmKhyen—Sarvajña), who founded the Sang-Ngag Choling (gSang-sNags Chhos-Cling) monastery near the border of Assam (in Tibet) and it became the seat of the Druk-Chhen incarnations. Tibet apart, this sub-school

is very popular in Bhutan. It is because of this Bhutan is called Druk (a'Brug).

b) Med-Druk (sMad-a'Brug-Lower Druk)—Lorepa Darma Wangchuk (Lo-Ras-pa Dar-ma dBang-phyug) was a disciple of Tsangpa Gyare and others. He led a very humble and disciplined life. He built Wuri (dBu-ri) monastery and then made Seng-Ri as his seat (residence). His tradition is known as Med-Druk.

c) Tod-Druk (sTod-a'Brug-Upper Druk)—Godtshangpa Gonpo Dorje (rGod-Tshang-pa-mGon-po Rdo-rJe) was a distinguished disciple of Tsangpa Gyare. He had many disciples. Later, in this tradition Baraba Gyaltshen Palzang (a'Ba'-Ra-Ba rGyal-mTshan dPal-bZang) wrote numerous works. Ogyenpa Rinchenapal who was a disciple of Godtshangpa was a great Siddha and visited Bodh-Gaya, Jalandara, Ordiyana (Ujjain) and China. He wrote among others the famous guide to Odiyana country. Among his disciples were Karmapa Rangchung Dorje (Rang-yung-rDo-rJe), Kharchupa (mKhar-Chhu-pa) and Togden Daseng (rTogs-Dan-Zla-Seng).

At present among all the Kagyudpa sub-schools Karma Kagyud (Karma Kamtshang) is the most widely spread sub-school, then comes Drukpa Kagyud and then the Drikung Kagyudpa.

"All the branches of the Bkah-brgyud-pa sect are founded on the common basis of the thought of renunciation of the Sravakayana, the mind for bodhi of the Mahayana and the pure samaya of the Mantrayana, each sub-sect has its own specific, excellent points, e.g., the commentary on Tantras of Mar-rnog, the austerities and instructions of Mi-la, Sgam-po-ba's discrimination of the Substantial Nature, Karmapa's indifferentiation of the Air and the mind. Bla-ma-Shan's Ultimate Truth, Hoah-rom-pa's Bsre-hpho and gsab-lam (two methods in the practice of the Great Symbol), the esoteric mantras of Phag-grub, the thirtynine memoirs of Stag-lun-pa, Hbri-gun-pa's. Three Moral Precepts in the principle, 'Gtsan-pa-rgya-re's principle of casual origination and the Universal Taste, Lo-ras

and Rgodtshan's faith in the Truth and renunciation of the world, etc. Each sub-sect, besides the general range of fundamental doctrines that it must include, has specific methods of its own in instructing disciples, in accordance with the particular aspects that it emphasizes in propagation. As a whole, however, all these subsects are in conformity with the holy creed of the bKah-brgyud-pa sect"[1].

Lastly, the Bakyudpa generally follows the tradition of Kadampa on doctrinal matters. But they further practise the four Tantras, viz., Kriyātantra, Caryātantra, Yogatantra and Anuttaratantra of the New Translation Tantras. Its special teachings are Naro-Chodruk[2] of Mahasiddha Naropa and the Mahamūdrā teachings of Mahāsiddha Maitripa.

4. The Sakyapa (Sa-skya-pa) sect—was founded by Khom Konchok Gyalpo (a'khon dKon-mChhog rGyal-po). He built the Sakya monastery in Upper Tsang (gTsang) in 1073 A. D. Sa-sKya means grey earth. Because of the colour of the soil of the place where the monastery was built, this sect took its name Sakya and the followers as Sakyapas.

The predecessors of Khom were noted followers of Nying-ma-pa sect. But he went to Drog-mi (a' Brog-mi) Sakya Yeshe (Ye-Shes), the great translator of the New Tantra (gSar-ma) and received teachings and initiation in the New Translated Tantras. Specially he received the teachings of Lamdre (Lam-a'Bras—the path and the result) from Drokmi who received these teachings from Indian scholars Gayādhara and Prajñendraruchi. Later, Khom's son and Siddha Sachen Kunge Nyingpo (Sa-Chhen Kun-dGa'-sNging-po) received the Lamdre teachings from Mahāsiddha Bairupa

1. Encyclopaedia of Buddhism, published from Sri Lanka, Vol. III, fascicle I, pp. 143, 144.
2. The six aspects of instructions of Naropa are : Tumo (Heart Yoga), Gyulo (Māyābodsy), Milam (Dream), Odsal (Radiant Clarity), Pardo-Bardo (Intermediate stage between death and birth) and Phowa (Transference).

himself. The latter came to Saḳya monastery by his mystic power and stayed there for one month and imparted teachings to the people. Sachen had four sons and their younger brother's son Kunga Gyaltshen (Kun-dHa' rGyal-mTshen) became the greatest scholar of the Sakya-pa sect. Although he was not the founder of this sect, he is respected as its highest authority. He became a monk and wrote numerous scholarly works and hence he is known as Sakya Pandita. He was invited by the Mongolian emperor of China, Gotan, a grandson of Chengiz Khan and became the chief of the Chinese court. He made the first Mongolian script and grammar—there being no script for the Mongolian language before. The elder son of the younger brother of Sakya Pandita, Drogon Chhogyal Phagpa (a'Gro-mGon-Chhos-rGal a'Phags-pa) was a distinguished teacher and later became the first Lama Ruler of Tibet. After his uncle's death in China he became the supreme teacher of Chinese Mongolian emperor who offered him the thirteen States of Tibet. On Phagpa's second visit to China the emperor again offered him among others, the three provinces of Tibet. Thus the sovereignty of a great part of Tibet was conferred on him. It was indeed "the laying of a new era of theocratic rule in Tibet." The Sakyapas had since ruled over Tibet for about a century. Afterwards Rongton Mawe Senge (Rong-ston-sMa-bai-Senge) who was a renowned scholar built the Khempo Nalentra monastery, Ngorpa Kungo Zangpo, another great scholar, also built the nGore-Wam Chhoden monastery and it became the second greatest monastery of Sakyapa sect for centuries past. Gorabjampa Sodnam Senge (Go-Rab-a' Byamas-pa bSodnams Senge-ge), one of the disciples of Rongton, called Kun Khyen (Kun-mKhyen—Sarvajña) by the Saḳyapa built the Tanag Thumpten Ling (rTag Nag Thub-bstan Gling) monastery in Tsang.

Lamdre (Lam-a' Bras) is the special and extraordinary teaching of this school. In Lamdre, there are different traditions of the teachings expounded by nine different great Indian Mahāsiddhas (most of them from the 84 Mahāsiddhas). But

the Lamdre teaching expounded by Siddha Bairupa is the main teaching and it is also known as the Earlier Lamdre and the other eight are the Later Lamdre.

Since Khom Konchok Gyalpo the Sakyapa sect has been under the headship of his generations. They are the head of the Sakya monastery too. At present Thri Rinpoche, Kunga Thrinle Wango (Khri Rn-po·Che Kun-dGa a' Phrin Las dBang-po) of Drolma Photrang (Tara Palace) is the head of the Sakyapa sect.

The Sakyapa sect has many monasteries. Of them important are : The Sakya monastery and Ngor monastery in Tsang, Lhundrop-Tang (Lhun-a' Grub stang) of Dege (sDe-dGe) province and Dzongsar Trashi (rDzong-sgSar-bKra Shis-Lha-Tse) of Kham.

Sakya Pandita Rongton and many others were mainly followers of the Svātantrika Mādhyamika and Redewa (Re-Mda-ba) the Prāsaṅgika Mādhyamika. There were a few other adherents of Dzongchen (of Nyingmapa).

Lastly, it may be noted that "the Sa-sKya-pa was even more closely related with the old Rnin-ma-pa school than the bKah-rgyud-pa and the monks of this sect were not celebate either. They sought a synthesis between the old and the new Tantrism on the basis of Nagarjuna's Madhyamika philosophy and had already developed into a powerful hierarchy before the rise of the great Tson-Kha-pa."[1]

5. The Gelukpa (dGe-Lugs-pa—the virtuous one)—it traces its heritage to the celebrated monk scholar Tsongkhapa (Tsong-Khapa), Lozang Trakpa (Blo-bZang-Grags-pa) of Amdo, eastern Tibet. He founded the Gaden (dGa'-lDen) monastery in 1409 A. D. in Central Tibet and this sect came to be known first as Gaden and then Gadenpa (dGe-lDan-pa) or Ge-Lugs-pa (dGe-Lugs-pa). "With striking powers of organization and comprehensive intelligence, he set himself to the task[2]. "

1. 2500 years of Buddhism, ed. P, V. Bapat, p. 80.
2. Ibid, p. 81.

Tsongkhapa was born in a valley called Tsong-Kha-pa in Amdo province, and hence he is known by the name of Tsong-kha-pa. He received the precepts first from the third Karmapa, Rol-pa Dorjee (Rol-pa'i rDo-rje) and then from Choje Dondrup Rinchen (Chos-rJe-Don-Grub Rin-chen). At the age of sixteen he went to Central Tibet. He took the precepts of a monk in the tradition (lineage) of Śākyaśrī of Kashmir. He studied the Mādyamika and Abhidharma with Redwa Zhonu Lodro (Re-mDa'-Ba gZhon-nu Blo-Gros) of Sakya sect and Tantras with Khyungpo Lhepa (Khyung-po Lhas-pa), a disciple of Bu-ston at Zha-bu, Redwa and Lhotragpa Namkha Gyaltshen (Lho-Brag-pa Nam-mKha' rGyal-mtshan) and became the greatest scholar of Tibet. He also believed in the traditional practices of the Kadampa. He devoted most of his time in organization. He reformed the corrupt practices of the Saṅgha. All monks, nuns and monk-Tantrics were only admitted into the Saṅgha. He wrote a number of works on both Sūtra and Tantra. He had hundreds of disciples. He was succeeded by Gyaltshaljey and then Khedrupjey. Since then the seniormost scholars of this school have been occupying the throne of Gaden monastery. They thus became the head of the Gelugpa sect. Ling Rinpoche is the present holder of the throne. He is also the senior tutor of the present Dalai Lama and is in India.

There are many big monasteries and training centres for Gelugpas in Tibet. Some of them provide residence for numerous monks. In Mongolia and China also there were Gelugpa monasteries.

The Gelugpas are the followers of the Prāsaṅghika school of the Mādhyamika system. They follow the practices as laid down by Atīśa. They further follow the teachings of the four Tantras—Kriyāyoga, Caryāyoga, Yogatantra and Anuttarayoga of the New Translated Tantras. They lay emphasis on inter-dependent arising to prove everything void and free from conceptualization. They assert that no objects exist by their own

nature. All the existent appear conventionally because of the interdependent arising of the causes and conditions. But they are empty since they do not exist by way of their own and there is nothing which functions independently. They study both Sūtra and Tantra texts. Of the Sūtra texts, mention may be made of the five texts : Nyāya texts of Dignāga and Dharmakīrti, Prajñāpāramitāsūtra of Maitreyanātha and Asaṅga, Madhyāmika of Nāgarjuna and Chandrakīrti, Abhidharma of Vasubandhu and Asaṅga and Vinaya of Guṇaprabhā. There are, of course, commentaries on those texts written by Indian and Tibetan scholars. The Guhyasamāja, Samvara, Vajrabhairava, Hevajra, Kālacakra and Vajrayoginī are the Tantra texts they study seriously.

6. Zhichedpa (Zhi-byed-pa)—Zhiched means 'to pacify, to smooth, to mitigate'. It is the doctrine which mitigates or stills sufferings. The founder of this sect was Padampa Sengje (Pha-dam-pa Sangs-rgyas), the great miraculous saint of south India. His father was named brTson-'grus-go-ch's and his mother Rasha. He visited Tibet five times—his last visit being in 1112 A.D. He also visited China. His teachings were based on the Prajñāpāramitāsūtra. He followed Nāgārjuna's philosophy in interpreting the meanings. He used to teach that the defilements could be purified by purifying the causes of the sufferings. It has three periods of spread : earlier, intermediate and later of Zhichedpa according to his discourses on his different visits to Tibet. One of his major teachings practised in Tibet in a very popular way is Chhod (gChod), which means 'cut off'. It is a practice for cutting off all the defilements and the fetters of the Saṁsāra. It is thus the cutting off the grasping of the self, the root of the Saṁsāra. The followers of the Chod practise the six Pāramitās (Perfections) by giving away their own bodies and possession without any attachment, fear and doubt.

At present there is no separate sect for this tradition, but in all the schools, specially in Kagyudpa and Nyingmapa, Chod transmission and its practices are well-spread.

7. Jonangpa (Jo-nang-pa)—was founded by Yumo Mikyod Dorje (Yu-Mo-Mi-bekyod rDo-rJe), a great preacher of Kālacakra Tantra in Tibet. He realised the meaning of Emptiness and Zhentong (gZhan-sTong). Later, Kunpang Thugje Tsondru (Kun Spang Thugs-rJe brtson-a'Grus) who was born in 1243 A.D. and an ardent advocate of Yamo's tradition built a monastery at Jomnang (Jo Mo Nang). It became the source of Jonangpa teachings and the name of the tradition came to be known as Jonangpa. He wrote many texts on Jortrug (sByor-drug—six Yogas). Kunpang's grand disciple Dolwo Sherab Gyaltshen (Dol-bo Shes-rab rGyal-mtshan) became a very famous scholar at that time. He wrote a number of scholarly works expounding the philosophy of Zhentong (gZhan-sTong). Jonangpa school mainly depends on his work for teachings .and religious practices, and among the Jonangpas he is known as Kunkhyen (Kun-mKhyen—Sarvajña). Afterwards Taranatha who was an incarnation of Kunga Trolchog (Kun-dGa' Grol-mChog) and born in 1575 was a great scholar, historian and translator. He wrote numerous books and propagated the Jonang doctrine. He also built a monastery named rTag-brTen and filled it with numerous books and images. But soon, in the 17th century A.D., this sect ceased to function in Central Tibet because of political misfortunes. Sher Dzamthang (Shar-a'Dzam-Thang) monastery in Golok, built by Kazhipa Rinchenpal (Ka-bzhi-pa Rin-Chhen-dPal), a grand disciple of Kun Khyens Dolwo, remains till recent time, the centre and source of the Jonangpa doctrine. It has thousands of followers with many branches of monasteries in eastern Tibet.

There is no gainsaying that Buddhism was introduced in Tibet in phases and not all at once. The sacred Buddhist books were also brought there at different times by different scholars. Those works offered the same fundamental religions and philosophy, but scholars, however, differed in their interpretations. As. a result, separate groups developed into distinct organisations or sects with the very same basic

tenets. Thus originated several sects in Tibet. "Each of them adheres to all these teachings and of Hinayana and Mahayana including Tantrayana ; for Tibetan Buddhists do not separate these teachings, but has equal respect to them all. For moral guidance, they conform to the Vinaya rules which are principally followed by Hinayana, while for more esoteric practices, of every degree of profundity, they use the same methods of the Mahayana and Tantrayāna schools."

Of the aforesaid sects the four—the Nyingmapa, Kagyudpa, Sakyapa and Gelugpa along with the pre-Buddhist Bon, have survived till the present time, while the others, Kadampa, Zhichedpa and the like are mainly of importance historically as they have variously influenced and left their marks on the other sects which have survived.

Lastly, the Nyingmapa, Kagyudpa and Sakyapa are designated as the Red hat sect whereas the Gelugpa as the Yellow hat sect. The adherents of the Red hat sect and the Yellow hat sect differ widely in regard to the esoteric and monastic discipline. But the Tibetans regard "all temples and monasteries of different sects are equally holy and good both for congregation and pilgrimage."

CHAPTER—V
MONASTERIES IN TIBET

With the rapid growth of the Buddhist Saṅgha the number of monks increased enormously. They all needed lodging to dwell in. The Saṅgha was primarily responsible for their residence. It was an urgent and inescapable necessity. And the idea of the monastery thus crept in for their living. The Mahāvagga[1] of the Vinayapiṭaka gives us an idea of the monastery for residence. It states that a monastery "would be neither too far from a village nor too near, suitable for coming and going, accessible for people whenever they went, not crowded by day, having little noise at night, little sound, without folk's breath, haunts for privacy, suitable for seclusion"[2]. Accordingly it was usually situated outside the town or the village to keep the monks isolated from the world. The idea was that by escaping the wordly temptation, monks might devote themselves to meditation and progress in their religious life. "Isolation from the world", writes Waddell[3], "has alway been a desideratum of Buddhist monks ; not as penance, but merely to escape temptations, and favour meditation". It may be recalled in this context that the monks were originally enjoined to lodge at the root of a tree for life, one of the resources (nissaya) upon which depends monkhood of a monk. And effort should be made for life in this regard[4]. But considering the inconvenience and hardship monks had to experience for their lodging, the rule was relaxed

---

1. Mahāvagga, (Nalanda, ed.), p. 38.
2. The Book of the Discipline, vol. IV, translated by I. B. Horner, p. 51.
3. The Buddhism of Tibet or Lamaism, p. 255.
4. Mahāvagga (Nalanda, ed.), p. 55 : rukkhamūlasenāsanaṃ nissāya pabbajjā, tattaha yāvajt Lvaṃ ussāho karaṇīyo.

to suit convenience. They were permitted as an extra concession to accept 'a dwelling place, a curved home, a long house, a mansion, a cave'[1] to dwell in as offered by the devout believers. These are amply demonstrated by the copicious gifts of various types of buildings given to the Saṅgha by the devotees. It may be pointed out here that Buddha on the request of King Bimbisāra approved the acceptance of the dwelling places for monks. It was he who first dedicated his Bamboo Grove (Veluvana) to Buddha for the monastery (ārāma). And it was the first monastery presented to the Saṅgha. This was followed by a host of rulers, nobles and the householders. Prominent among them were King Udena, Bodhirājakumāra, Mallikā, Anāthapiṇḍika, Jīvaka, Viśākhā, Ambapāli and the like. The lattitude thus shown was further extended to suit the convenience of the monks. The Cullavagga[2] of the Vinayapiṭaka provided us with a list of various types of edifices, other articles of furniture and sleeping places for the use of the monks. It further highly praises the gift of the monastery to the Saṅgha in a verse which runs as follows :—

"To meditate and obtain insight in a refuge and at ease :
A dwelling place is praised by the Awakened one as a
Chief gift to an Order.
Therefore a wise man, looking to his own weal,
should have charming dwelling places built so that
those who have heard much can stay therein"[3].

---

1. The Book of the discipline, vol. IV, translated by I. B. Horner, p. 75 & also Mahāvagga (Nalanda, ed.) p. 55 : atirekalābho-vihāro, aḍḍhayogo, pāsādo, hammiyaṃ, guhā.
2. Chapter, VI, (Senāsanakhandhaka).
3. The Book of the Discipline, vol. V, translated by I. B. Horner, p. 206, & also Cullavagga, IV, 5 :
Leṇatthañca sukhatthañca jhāyituṃ ca vipassituṃ
Vihāradānaṃ saṅghassa aggaṃ buddhena vaṇṇitaṃ,
Tasmā hi paṇḍito poso sampassaṃ atthaṃ attano
Vihāre kārye ramme vāsayettha bahussute,

Starting as residences for monks the monasteries turned into residential institutions at a later time and still later as great monastic Universities to which flocked students from far and near to gather knowledge on various subjects. Many distinguished scholars from distant foreign lands used to come here to get the benefit of instruction and to remove their doubts on points of religious matters. The doors of these institutions were always wide open. There were no restrictions for admission. "The Buddhist Universities of the time, became the seats and centres of both sacred and secular learning, and being freely resorted to by both Buddhist monks and laymen, and even by non-Buddhists, materially aided in the diffusion of learning and culture in the country". Of them mention may be made of Nālandā, Vikramaśīlā, Vallabhī, Jagaddal and Odantapurī. The account of such emergence from residences to centres of learning and culture is indeed a very remarkable one in the history of Buddhism in India. Thus in the remote past the monasteries had been "a symbol of the strength and spread of Buddhism, reflecting the thought, culture, aspirations and intellectual development of a people".

The privileges granted as to the residence, as already observed, are enjoyed even today by monks of every country. Tibet, the land of Lamas (monks), has also been strongly influenced in this regard. It has also got a monastery for the residence of Lamas. In Tibetan a monastery is called dGon-pa, meaning a solitary place, hermitage. It is a resting place of the monks. Rightly speaking, it is a place of recreation and meditation for monks. Swami Pranavananda[1] writes: "'Gompas'[2] are a combination of a temples (where the images of the Buddha and other Buddhist deities are kept and worshipped), a math (where monks have their lodging and boarding), and a dharmashala (where travellers and pilgrims get a lodging place".

---

1. Kailas-Manasarover, p. 57.
2. For dgonpa.

Most of the monasteries are situated at a very little distance from the cities or the villages. They are very often on the tops of hills in a commanding position. In Tibet wood is very scarce and that is why monasteries are usually built of stones or sun-dried bricks. Most of them 'have flat roofs, some are in the Chinese style ; and most are surmounted by the cylinders of yak-hair cloth crossed by a few white ribbons at right angles to each other, and topped by a crescent and spear, and a curtain of yak-hair cloth bearing similar stripes in the form of a Latin cross closes the windows'. There are more than three thousand monasteries "sprinkled throughout the length and breadth of the country as cradles of Tibetan culture. The atmosphere inside them is darkish which immediately transports the visitors into a realm of inner depth and makes him look within for ātmaparyavekṣaṇa, self-security". They are sometimes huge in size. There is accommodation for three thousand to ten thousand Lamas in a few of them. The large monasteries look like small towns "with long streets of cells, two or three storyes high, and usually surrounding small courtyards which generally contain a shrine in the centre". They have their own police. Thus "the spirit of discipline learned in managing such large bodies of monks has helped the Lamaist Church in the government of the country".

The site of a monastery is often picturesque. It is usually open on the east or the south, the latter position is more preferable as it affords protection against the northwinds. It is further constructed in the long axis of the hill and a lake in front of.

In Tibetan there is a couplet which is as follows :—

"Back to the hill-rock,
And front to the tarn."[1]

Each monastery is further surrounded by a garden in which grew polar and willow trees and apricots. Its site is usually

1. Rgyab-ri-brag-dań-mdun-ri-mtsho.

consecrated by a body of monks before any building is begun. Again at the laying of the first stone prayers are offered to protect the building from evil spirits. A monastery generally takes a religious name or the name of the famous Indian monastery. Its architecture is generally ostentatious and preserves much of the mediaeval Indian style. Hue, Rockhill and others have described it in some detail. "The architecture of the monasteries", writes E.Schlagintweit[1], "is that employed for the houses of the wealthier population of the country, but they are loftier, and are adorned with a greater number of flags and prayer-cylinders on the roof. The approach to a monastery is also distinguished by a number of religious monuments, as Chortens, Manis, etc."

Elementary education is usually imparted to Lamas in almost all the monasteries of Tibet. Each monastery has, therefore, a hall for teaching purposes. Religious education apart, literature, grammar, medicine, engraving, painting and the like are also taught there. Unlike in Burma, it is open to those who enter the Saṅgha (Order) only and not for laity. There are further big monasteries which serve as Universities. One has to go there for higher education. All the universities and monasteries are residential and are richly endowed with landed properties from which they derive ample revenue. Devotees and pilgrims also contribute liberally to the monasteries. They depend mainly on public charity. During the harvest time a large number of Lamas are deputed to beg and collect grains and other donations for their monasteries. "Other sources of revenue are the charms, pictures, images, which the Lāmās manufacture, and which are in great demand ; as well as numerous horoscopes, supplied by Lāmās for births, marriages, sickness, death, accident, etc. and in which extensive devil-worship is prescribed, entailing the employment intelligent Lāmās. Of the less intellectually gifted Lāmās, some are employed in menial duties and others engaged in merchantile

1. Buddhism in Tibet, pp. 179, 180.

traffic for the general benefit of their mother monastery. Most of the monasteries of the established church grow rich by trading and usury". It should be mentioned that of the total number of monks in the monasteries half the number of the monks are usually regular students and the rest are servants, conductors, managers and the like.[1] Discipline is vigorously enforced in the monasteries. It is imperative on the part of the monk to report immediately any misdemeanour noticed and the guilty monk is punished according to the So-sor-thar-pa code (Prātimokṣasūtra) which guides the life of the monastic community. The highest punishment meted out is actual banishment while the lowest one is simple remonstrance.

There is a temple in each monastery. In Tibetan a temple is called Lha-Khaṅ (God's house). It is generally the central and most outstanding building in the monastery. "There is no monastery without a temple, and this latter occupies the centre of the building; in large monasteries, where more temples than one exist, the central one is the principal." It would further be seen that "the presiding divinity installed in the shrine at the back of the prayer-hall dominates the cosmos around, of which the Temple is the very symbol and the devotee a part". Images of Buddhas, Bodhisattvas, local gods and goddesses, saints and the like are generally installed therein. Thus the images in the temples and monasteries fall into different types of Buddhas, Bodhisattvas, and other divinities —Tantric and non-Tantric and historical personages. They are usually of gilded copper; only Lamas gather together every day several times a day and chant hymns in chorus there. "Damarus, conches, drums, cymbols, bells, clarinets, flutes, pipes of human-bones, and some other musical instruments, dorjes (thunderbolts), human skulls, several cups of water, and barley, incense, butter-lamps, chhang, tsampa, meat, butter, cakes and many other things are used in the worship of deities in the monasteries. Now and then big yantras or maṇḍals are

1. Swami Pranabananda, Kailas-Manosrover, p. 58.

drawn and images of tsampa and butter in several colours are made of different tutelary deities (yidam) and elaborate pujas are conducted from 3 to 30 days mostly according to Tantrik rites. On the last day of the worship a big havan (fire-oblation) is performed". Every visitor is enjoined to circumambulate the temple.

The images apart, the paintings also decorate the walls of the monasteries. Becuase of their lustrous and bright colours they lend to the exquisite grace of the monasteries. Tibetan paintings comprise various types of themes. They represent divinities, lamas, scenes from Buddha's life from the conception to the attainment of Nirvāṇa, maṇḍalas and the like. Scenes from the Jātaka stories, Dhyānī Buddhas, Mānuṣī Buddhas, Maitreya, Bodhisattvas, Tārās, Māricī, Lokapālas, Jhambhalas and various other gods and goddesses are also found. "Scenes from the life of the Buddha taken from the Jatakas are reminiscent of Ajanta paintings of India, though the direct inspiration to the Tibetans came not from Ajanta but from the art of the Pala kings of Bengal. Other three categories of Tibetan paintings, unique in character and style, are those depicting Bhavacakra, tshogs-sin and Mandala". There are further paintings of distinguished teachers like Padmasambhava, Atīśa and others who were mainly responsible for the propagation of Buddhism in Tibet.

Sculptures and paintings display the high degree of Tibetan skill. These works are indeed highly impressive and durable. Almost all of them are created through the ideas of Buddhist teachings and they function as a part of the religious tools. Most of the sculptures and paintings are religious presentations. One may hardly find any sculptures and paintaings which are of non-religious significances. All designs and propositions of those objects are based on the instructions of the Buddhist texts dealing with the subjects concerned.

The library occupies a pivotal position in the centre of learning. Studies and researches are possible only when there is well-equipped and well-organised library. In Tibet monas-

teries are the centres of learning. There are practically no well-organised educational institutions excepting the Buddhist monasteries wherein education is regularly imparted. There are more than 3000 monasteries scattered all over Tibet. Each monastery has got a library. It is usually situated within the temple. It contains a full set of sacred Tibetan scriptures known as the Kanjur (Bkaḥ-ḥgyur) and Tanjur (Bstan-ḥgyur). The first comprises of the utterances of Great Teacher (Buddha) while the second contains writings of the distinguished teachers by way of explanation of the first. The first thus contains original works, while the second exegetical works, as also works on medicine, astronomy, grammar, logic, poetry and the like. The Kanjur consists of 100 or 108 volumes and is divided into seven parts, while the Tanjur contains 225 volumes and is divided into two parts. The two collections contain 4566 works—the Kanjur 1108 and the Tanjur 3458. These scriptures are translations of the Sanskrit works. They are faithful, accurate and literal. All of them are printed on hand-made paper from the incised wooden blocks. These works, known as the Xylographs, have been printed at Sde-dge in eastern district and Snarthang, a village and monastery to the south-west of the famous monastery Tashilunpo.[1] It is probable that the Mahāyāna literature was properly catalogued and preserved for the first time in the Tibetan language. Those apart, there is a great variety of original books in Tibetan. In Tibet there is no monastery which does not contain books dealing with various aspects of Tibetology. Books are regularly arranged and kept on shelves. They are usually wrapped in silk.

There is no denying the fact that Tibet is indeed a land of monasteries. It contains, as already observed, more than 3000 monasteries scattered all over the land. "Her history",

1. Recently a complete set of the Tibetan Tripiṭaka (Kanjur and Tanjur) with its Catalogue has been published in book-form by the Tibetan Tripiṭaka Research Institute, Tokyo, Japan.

observes S. C. Das,[1] "chiefly comprises records of the establishments of monasteries and temples and the endowments by the state, chiefs and nobles of the country commencing from the 7th century A.D. to the 18th century". Like Buddhism in India, Tibetan Buddhism also developed into various sects which were mainly responsible for the wide propagation of Buddhism in Tibet. Of the different sects, the Sakya-pa, Nying-ma-pa and Dug-pa, usually known as the Kagyudpa, Red hat sects, have got the largest number of monasteries, while the Dge-lug-pa, called the Yellow hat sect, comes next.[2] As already observed, monasteries receive financial grants from the state for porper maintenance. But even then the monks of those monasteries get so low pittance that more of them turn into traders for their subsistance. Many of them became merchants to meet their requisites of life. People fear and murmur for their such habits and begging.

There are further monasteires which have their own estate and patrons for their financial support. They also get lots of public offerings for study and religious practices and the like of the monks belonging to these monasteries. There is, therefore, no need of doing worldly activities for monks such as business to earn their living. But the monks who are not good in studies but active in business affairs are appointed to do some sort of worldly affairs and that is not for the interest of some individuals but for the religious community as a whole. It would not be irrelevant to point out here that women are also permitted to enter the monastic life in Tibet. There are also nuns living in differnet nunnaries and individually. But their number is very small as compared to the monks. "In western Tibet, however, and in the Himalayas they (nuns) cannot be very numerous". "There are a few convents", writes S. C. Das,[3] "in Tibet and the number of Nuns (Tsumo) in

1. J. A. S. B (New Series), Vol. I, 1905, p. 106.
2. They have been discussed fully in the previous chapter (Buddhist sects in Tibet).
3. J. A. S. B (April) 1905, Vol. I, p. 9. fn. 4.

them is very small, while the largest monastery contains 10,000 monks, the largest convent can hardly count 100 nuns for its inmate. The nuns of Tibet have the reputation of being pure as only most religiously disposed among the fair sex betake themselves to monastic life."

We have seen before that Tibet is a land of monasteries. It is not possible here to give an account of all the different monasteries. Only a few famous ones among them are, therefore, considered :—

1. **Sam-ye** – it was the first monastery built by king Khri-sroṅ lde-btsan, a few miles away from Lhasa after the model of the famous Odantapurī Mahāvihara close to Nālaṇdā. But S. C. Das[1], however, holds that the Sam-ye was not a copy of the Odantapurī from the view point of architecture. It is the greatest monastery ever built in Tibet. The full title of the monastery is bSam-yes-Mi-'gyur bhun-gyis grub-pai Tsug-lag-K'an (The academy for obtaining the heap of unchanging Meditation). In Waddell's "The Buddhism of Tibet or Lamaism"[2] is given a miraculous account of its building. Nain Singh who explored and resided in this monastery has given a very good account of it. "It is situated (N. lat. 29°. 20′, E. Long 91° 26′, altitude about 11, 430 ft.) about thirty miles to the S. E. of Lhāsa, near the north bank of the Tsang-po river amidst hillocks of deep sand, clothed with scanty herbage. It was built about 74 (749 A. D.) by Thi-Sroṅ Detsan with the aid of the Indian monks, Padmasambhava and Śāntarakṣita, after the model of the Udandapur temple monastery of Bihar". One still finds the part of the original building of the monastery. It has a large temple, four colleges and serveral other buildings enclosed by a lofty circular wall. On the top of the wall there are many brick caityas about 1030 covered with inscriptions in ancient Indian characters. There are further many

1. Ibid, 1882, p. 9, fn. 9n.
2. P. 266, fn. 2.

large inscriptions in Chinese and ancient Indian characters on the walls of the temple. It contains furthermore a very big image of Buddha known "the Sam-yas King".[1]

This monastery has highly been eulogised by most of the Tibetan historians as a great centre of Buddhist studies in Tibet. It was the first monastery where regular provision for subsistence of monks as also their teaching and study was made. With Śāntarakṣita as the head of the monastery it soon became an important centre of Buddhist learning. He stayed there for thirteen years preaching the fundamentals of Buddhism which suited to the needs of the Tibetans. He wrote books on Buddhism and translated many texts into Tibetan. He also conferred ordinations on the Tibetans. He was thus the first teacher to work effectively for the propagation of Buddhism in Tibet. When Atīśa visited the Sam-ye monastery, he noticed numerous Indian manuscripts, most of which were not to be found in India.[2] But unfortunately, a large number of them were destroyed by fire at about 1810 A. D.[3]

Lastly, it may be noted here that most of the monks of this monastery belong to Nying-ma-pa sect. But curiously enough a monk of the Sa-kya sect presides over it.

2. **Gah-lDan** – corresponds to Sanskrit Tuṣita (name of the residence of gods, one of the heavens). It is one of the great and famous monasteries of the Ge-lug-pa (Yellow hat) sect situated about thirty miles east of Lhasa. Its full title is dGah-Ldan-rNam-par Gyal-wahi gLiṅ (the continent of completely victorious happiness). Tshong-kha-pa, the great Buddhist reformer of Tibet, established this world renowned monastery in 1409 A. D. It is provided with the imposing central congregational hall, numerous cells for the residence of the monks as well as building for thr residence of high monks and other bulidings

1. Samyas Gyal-po.
2. The Blue Annals, Vol. 1, p. 257.
3. Waddell, The Buddhism of Tibet or Lamaism, p.267.

for library, college and the like. Gold, silver, precious stones and other valuable articles were presented to it by the pious from different places for its proper upkeep. Each year the numer of monks increased since its foundation and the total number of monks is about 3300. Tshong-kha-pa "raised it to a high pitch of fame and filled it with costly Jewels". Its library was also enriched with many valubale rare texts. It contains Tshong-kha-pa's own hand-written copies of the manuscripts. There is futher a set of the Kanjur texts consisting of 108 volumes in gold.

The fine tomb of Tshong-kha-pa, placed in the Tsug-la-khang, is the main object of reverence. "It is a lofty mausoleum like structure of marble and malachite, with a gilded roof. Inside this outer shell is to be seen a beautiful Chorten, consisting of cube pyramic and surmounting cone, all said to be of solid gold. Within this golden casket, wrapped in fine cloths, inscribed with sacred Dharani syllables, are the embalmed remains of the greater refomer, disposed in sitting attitude". The most prominent of the objects here is the representation of Maitreya, the future Buddha, seated on a throne. It is believed to have come flying from Magadh. There is also a life-sized image of Tshong-kha-pa standing beside him. It impresses the pilgrims with reverence. His impressions of hands and feet are found in the rock-cut cell. Here is further an old statue of S'inje, the lord of Death, highly venerated by the visitors. Enamelled tiles decorate the floor of the big central chamber. In one of the altars is found the portrait of Tshong-kha-pa with the portraits of his five adherents standing round him. Again in another altar there is the image of Śambhara, the chief of Tantric gods, with Śakti (female energy) in embrace. There are further other altars containing remarkable objects.

There are only two colleges at Gah-Ldan imparting religious instructions to the entire body of monks, viz., Gar-tse-tra-tshong and Chyang-tse. Metaphysics is taught in the former while esoteric Buddhism and mysticism are taught in

the latter. An elephant illustrative of one of the Buddha's former existences with a large number of faithful adherents made of horn are to be seen in the College of Chyang-tse. A few figures of the saintly fairies and the articles used by the great Indian saint Naropa are preserved herein. To the devout pilgrims they are regarded as wonderful objects of reverence. Saint Tshong-kha-pa's voluminous works are to be found in the different rooms of Par-Khang (printing house). Terrible figures of the lord of death including his ferocious companions and the like are also to be seen in the Gon-khang of this college.

The headship of the Gah-ldan monastery is not hereditary. It is determined by elections from among the mostly learned and pious monks not only of this monastery but also of other monasteries like Sera and De-pung. Because of its excellent education, religious and secular, men of learning usually join this monastery in large numbers and most of them are of course found to rise to the distinction in life. It is thus apparent that Gah-ldan represents all sections and classes of people.

Lastly, it should be noted that the monastery of Sangkhar, founded by Tshang-kha-pa, contains about two hundred monks. It is situated at Dachan, north of Lhasa and is under the direct supervision of Gah-ldan monastery.

3. **De-pungs** (Ḥbras-spuṅs)—the most powerful and populous monastery of Tibet, was founded by Jam-dbyaṅs-chos-rje in 1415 A. D. Bras-spuṅ lit. means heap of rice (dhānyakūṭa). This monastery was built after the model of the great ancient Buddhist monastery Śudhānyakūṭa[1]. It is a big and beautiful monastery with tall buildings resembling a modern town. It is situated about three miles west of Lhasa with regular residence for 7000 monks. It can easily accommodate about ten thousand monks within its campus. At the centre of

1. It was a centre of Tantric Buddhism—Kālacakra system of thought was usually taught there. It existed close to modern Cuttack, Orissa and is believed to have been engulfed by the sea.

this monastery is the principal hall of congregation on the ground-floor for performing daily religious services. It contains "240 wooden pillars distributed over an area of 34, 500, sq. ft." and can accommodate the entire inmates of the monastery. The daily prayers apart, it is also used as a meeting place for the monks on special occasions. It should be pointed out that our present Dalai Lama's admission to this Institute was held in this hall with formal admission test. There are further the college-assembly halls, temples, common kitchens, libraries, hostels and the like. Adjacent mountains, streams, and trees, lend additional beauty to this beautiful monastic institute. The libraries contain the richest collection of Buddhist literature—all aspects of Buddhist lore are contained in them. There is further the complete set of the Kanjur Xylographs of which are all written in gold.

Jam-yang-chos-rje founded eight colleges for the study of different branches of learning, both sacred and secular. Students not only from various parts of the country but also neighbouring countries flocked to it for acquiring the same. The Buddhist scholars of China and Mongolia who studied in this institutions were highly respected on their return more heartily than those educated in Cambridge and Oxford in our society. "In discipline, moral character and purity of life, the monks of De-pung excelled the monks of all other similar institutions of Tibet. It soon claimed a University with secular college for the study of the different branches of sacred literature including metaphysics, logic and medicine and one for that of profane literature for the benefit of the lay people". The De-pung with its University over-shadowed the glory of Gah-ldan and its high priest surpassed the fame of Gah-ldan Thipa, its most eminent scholar. It thus claimed preference over Gahdan.

De-pung, as already observed, had eight colleges. Of them only four are extant. They are Tashi-gomang, Lozang-ling, Nag-pa Nambya-ling and De-yan. One of them is exclusively for the study of medicine while the remaining three are for

that of the Buddhist philosophy—philosophic debates forming part of the study. It should be mentioned here that debate or discussion is one of the principal features of the colleges of Buddhist philosophy in Tibet. One who does not or cannot learn the art of debate can never become an erudite scholar in the domain of Buddhist philosophical studies.

All the three collegs lay the highest emphasis on the study of philosophy. In Tibet, nobody is regarded as learned without the knowledge of Buddhist philosophy. Thus a person may be well-versed in literature, grammar, history and the like, but due to his lack of knowledge of philosophy, he is not considered as learned according to the Tibetan view-point.

4. **Sera (lit. wild rose)**—was established by Chams-chen-chos-rje-shah-kya-ye-shes, a disciple of Tsong-kha-pa in 1418, the year of Tsong-kha-pa's death. Waddell[1] writes that "it is said to have been so named out of rivalry to its neighbour, 'the rice-heap' (De-pung), as hail is destructive of rice, and the two monasteries have frequent feuds". It is situated very close to Lhasa on the slopes of the hills called Ta-ti-pu, noted for silver ore. "The temples and houses of Sera stand on a slope of the mountain-spur, planted with hollies and cypresses. At a distance these buildings, ranged in the form of an amphitheatre, one above the other, and standing out upon the green base of the hill, present an attractive and picturesque sight. Here and there, in the breaks of the mountain above this religious city you see a great number of cells inhabited by contemplative Lamas, which you can reach only with difficulty. The monastery of Sera is remarkable for three large temples of several storyes in height, all the rooms of which are gilded throughout. Thence the name for Sera, the Tibetan for gold. In the chief of these three temples is preserved the famous torche, which, having flown through the air from India, is model from which all others, large and portable, are copied. The torche of Sera is the object of great veneration, and is

1. The Buddhism of Tibet or Lamaism, p.269.

sometimes carried in procession to Lhasa to receive the adoration of the people".

There is a University in it with four Tva-Tshong (colleges). Of them, one was in the upper division of Sera and the rest in the lower division. Two of the colleges were further established in the middle of the 18th century A.D. Monks of Tibet and Mongolia still flock to acquire Buddhist lore from the learned Lamas there. It may be noted here that the monks of Sera belong to the respectable families of Tibet proper, Amdo, Kham, Mongolia, etc.

The Dukhang (the great hall of congregation) contains various images like Buddha vanquishing Māra (the evil one), the sixteen Sthaviras (Neh-tan-cha-jug) brought from China and many life-like images constructed by well-known artists. The Gan-khang (the temple assigned to the Tantric deities) contains images of armed Bhairava, Ganpo Chaigyal with four arms and the goddess Paldan Lhamo (Kālī) on horse back. The first hall provides us with scenes of war and images of frightful gods, while in its western hall are found the pictures of the successive high monks of Sera. In the wastern corner of the great congregation hall are found the images of Amitābha Buddha, Avalokiteśvara with eleven heads, Maitreya made of silver, the Bodhisattva as a citizen and the eight spiritual sons of Buddha. There are further the Xylographs of the Kanjur and Tanjur, all written in gold and silver. In the passage of the circumambulation round the monastery there is a remarkable object, which readily attracts the attention of the pilgrims most. It is said to be one of the 84,000 caityas constructed by king Aśoka and brought herein from Magadh.

5. Tashi Lun-po (Bkra-sis-Lun-po), the 'Heap of Glory' —is situated at Shigatse to the south-west of Lhasa. It was built by Ge-dun-dub, nephew of Tsong-kha-pa, the first Grand Lama of the Ge-lug-pa sect in 1445 A.D. It is the chief centre of Buddhist lerarning and the titles conferred by it are respected all over the country. It is superior to other Universities of

Tibet like Sera, De-pung, Gahden and the like in regard to learning, liberal grants and generous endowments made to meet its requirements. It has thus enough funds at its disposal to carry on the work to which it has dedicated itself. Students not only from Tibet but also from contiguous regions flock together to study there. The rules of its admission are very strict and stringent. In his Indian Pandits in the land of Snow S. C. Das[1] writes : "The Tashi-lunpo University is under the direct control and presidency of the Tashi Lama himself, who is called Pan-chen-rin-poche (Pan—pandit, chen—great, rinpoche—maharatna, or the precious gem). The doors of the University are open only to the most respectable, with the exception of young men living in the surrounding villages of Shig-tse, etc., as nearness of home is considered a hindrance to religious and monastic discipline".

The monastery accommodates about 3800 monks and resembles a small town. According to Bogle[2] it is built on the lower slope of the hall called Dolamai Ri (Hall of the goddess Tārā). Bogle, Turner and others have given a nice description of this establishment. There are five gateways, but the western gateway serves as the main entrance. One entering the mountain premises finds oneself in a kind of town "with lanes lined by lofty houses, open squares and temples". In the centre of this place is the assembly hall which provides sitting accommodation for more than 2000 monks on its floor. There is a court around it which is used by the monks for religious dances and other outdoor functions.

In the grand monastery of the Tashi-lun-po there are four colleges—Sharte, Ta-ts'an, Nag-pa Ta-ts'an, Toi-sam Lin and Kyil-Kzan Ta-ts'an which admit students from every part of Tibet. In these institutions are mainly taught Tantric rituals

1. P. 7, fn.
2. Mark, p. 96.

and other scriptures. Each of them has an abbot who is regarded as a tul-wa (avatāra) of some past sage. From them also one is chosen as the chief ecclesiastical adviser to the Government. The chief of entire monastic establishment lives in the building known as bla-brang (the Lāma's place).

6. **Ra-dang (Rba-sgreṅ)**—is a monastery of the Kadampa sect. It is situated on the north-east of Lhasa. It was founded by Atīśa's pupil Brom-ton in 1055 A.D. A few sacred works like the Mañjuśrīmūlatantra and others record many predictions as to the origin and development of a great school and monastery in the centre of Tibet. Accordingly Brom-ton founded the Ra-dang monastery in one of the splendid spots rich in various types of alpine vegetation. Nine mountains with cliffs of different shapes form the background of this monastery. It was named Ra-deng because of the high and horn like form of the trees growing in this place.[1] Atīśa's remains which are enshirned in a big silver tomb is the most remarkable object of this monastery. Here is a golden image of Milaraspa, the famous Buddhist saint. There are also a few rare ancient Sanskrit books sealed herein by the Government of Lhasa. It is the principal seat of the first and earliest Buddhist hierarchy in Tibet.

7. **Sa-skya**—is the monastery founded in 1071 A. D. by K'on-dkon mch'og rgyal-po, a pupil of K'ug-pa lh a-btsas. It was so called because of the yellow colour of the scanty soil of the place. This great reformed sect which played an important rôle in the history of Buddhism in Tibet took its name from this monastery. While passing a rock on his way to central Tibet Atīśa (Dīpaṅkara Śrījñāna), the greatest of the reformers of Tibet, predicted the foundation and future glory of this monastery. His prediction came true and it became a famous seat of learning later on.

The building of the monastery is seven storyes in height and has a big hall called "The White Hall of Worship". There is

1. Rba-sgraṅ—Rba means a horn and sgraṅ means standing erect.

a big library containing numerous rare and valuable books of both Sanskrit and Tibetan. A few of them have pages embossed in letters of gold and silver. The library is the unique of its kind because of its most valuable treasures of ancient lore, not to be found in any part of Tibet.

The Sa-skya monastery extended its patronage liberally to the eminent Indian teachers like Alaṁkadeva, Dharmadhara, Śākyaśrībhadra, Sumanaṅśrī and others. As a consequence, a large number of important Indian texts were translated to enrich the Tibetan literature.

8. **Phuntsholing** (P'un-ts'ogs-gliṅ)—was previously known as rTag-brten. It was constructed by Tārānātha himself in the neighbourhood of Jonang monastery north of Sakya where he studied. He also filled it with numerous images, books and the like. After his death it was forcibly converted into Ge-lug-pa institution by the fifth Grand Lama named Ṅag-waṅ. Afterwards it was renamed P'un-ts'ogs-gliṅ. It has a large temple like that of Bodh-Gaya. It is of many storyes. We are told that it is occupied by nuns now.

9. **Sam-ning** (**bsam-Idiṅ-ch'oinde**)—is a monastery of the Nying-ma-pa sect. It was founded by Je-tsun-T' inle Ts'oma. In this monastery reside both monks and nuns. But it is presided over by a nun. It enjoys a good reputation for moral of both monks and nuns. Of the many rules, inmates are not permitted to lend money on interest to the rural folk.

There is a huge courtyard in the monastery flanked by buildings on three sides. There are tombs of the past prominent monastic members connected with Samding in a big room. Among them, the tomb of T'inle Ts'oma, the founder "is a richly ornamented piece of workmanship, plated with gold and studded jewels". There is a stone slab at the base pointing out the footprint of the saint. The number of monks and nuns, generally in residence, is not more than two hundred only.

10. **De-Kung** (**'bri-suṅ**)—was founded by Koncho Yal-po, son of the Sakya Lama in 1166 A. D. It is called "she-hak"

from the ridge on which it is situated, and is shaped like the back of a yak. It is situated about one hundred miles northwest of Lhasa and is one of the biggest monasteries of Ka-gya-pa sect.

11. Mindolling (Smin-grol-gliṅ) – is a Nying-ma monastery close to the south of Samye. It has a chief temple which is nine storeys high along with twenty minor temples. It contains many fine images and books. Here succession to the headship of the monastery proceeds by descent and not by reincarnation. One of the sons of the deceased chief Lama becomes the Lama and the succession thus goes on. This monastery maintains a very strict discipline. It has also a big branch monastery.

We have discussed so far a few monasteries situated in U and Tsang provinces. There are besides numerous other monasteries in eastern and southern Tibet. Among the largest monasteries in eastern Tibet mention may be made of Derge, Ch'ab-mdo (Chiamo), Karthok and the like with many resident monks. In southern Tibet too there are the monasteries of Dorje-yu, Mar-puṅ, Mendeldem, Phu-pa-ron, Kon-dem, Bho-lun and others. Most of them are of the Nying-ma-pa sect and very few belong to the Ge-lug-pa sect.

CHAPTER—VI

IMPACT OF BUDDHISM ON THE TIBETAN LIFE AND CULTURE.

Buddhism forms the essence of the life, culture and literature of the Tibetan people. Most of them make an effort to conduct their daily activities according to the teachings of Buddhism. The Tibetans look upon the persons who do not lead any religious life as semi-human or as belonging to a low class. But they are not considered to be an object of abusive language, but more pitied.

In the pre-Buddhist age (before the 7th century A. D.) in Tibet there was the system of Bon (Shamanaism) religious practices doing sacrifices of animals and worshipping the spirits, the sun, the moon, mountains and trees, etc. Tibet was also well-known for her powerful clans and warrior nature in those days. She was one of the powerful nations in Asia. But as Buddhism developed more and more in Tibet, the style of thinking and the way of conduct of the people changed from rough and cruel life-style. They began to live in peace and let others live in peace and harmony. Thereafter even the Bonpas who practised the sacrifices of the lives of the animals etc. had to adopt lots of Buddhist teachings as Bonism for their survival, since Buddhism became so popular among the masses for its beneficial, deep and wise presentations and perfect results.

In Tibet, barring some people of no religious faith and a few of non-Buddhist faith, most of the population (may be about 85%) respect Buddhism and do more or less religious

practices. For them Buddhist ideas are the constitution of functioning of their life. They do follow the ethical teachings of Buddhism in their physical activities. Their main objective is to make efforts to convert their every mental event into spiritual reflections of Buddhist concept.

Whatever plan the Tibetans make, they will first see whether it is proper according to Dharma. If they find it is according to Dharma, they will then start it with intention that they are going to do such work which is beneficial not only for themselves but also for others as well. They do prayers for obtaining virtue and success of the projects. This beneficial thought for others is the most important aspect of Mahāyāna Buddhist practice.

Since the time of king Sroṅ-btsan-sgam-po (7th century A.D.), the life of the Tibetan people started functioning in the frame of Buddhist ideology. The king made those important and essential Buddhist moral disciplines to form a code of law for his country. Those laws are not only for disciplining the physical conduct of the people but also for the attitude of the mental events. From the 7th century A.D. till the middle of the present century, the same law has been in Tibet as the law of the land.

Those orthodox Tibetans, even if they are walking or doing something and if their mouths and hands are free, will be saying prayers and turning the Dharma wheel (Wheel of Law) in their hands. If they are talking, their hands will be turning the Dharma Wheel of circumambulating the stupas or temples in the form of paying homage. Many people, of course, both monks and lay men, do practice by sitting in meditation postures, saying prayers, visualizing divinities and concentrating on various contemplations. So, if not by all, one or more aspects of the mental or physical parts of them will be performing Dharmic (religious) practices for most of the time.

Even in a house of the poorest Tibetan, you will find a

small shrine-table with some religious objects and offerings of water-cups and butter-lamps. When they go to bed, they do three prostations and utter prayers and then go to sleep. When they wake up or when they go to work or even when they go to fight or die, they first recite some prayers and remember the Buddha and Lamas and then start the day or the work or face the situation. Even the Yogīs down to the cow-boys sing various religious songs on the top of the high mountains, in the depth of low valleys, in the cities and in the remote hermitages.

For an orthodox Tibetan, Buddhism is a way of functioning his life, directly or indirectly. Whatsoever he does, he transforms it as a religious practice. Even if a person is eating food, he will eat it with religious ideas. He may eat with the idea that by eating food he protects the body. So he may use the body for the service of others, or he may eat to serve the worms which are in the body or he may visualize his body as divinities and eat the food as an offering to them. So mind in Buddhism is of utmost importance and if the intention is good, his conduct will also be the same. With a good intention it is very hard to do an evil deed.

In Tibet, even a young boy when he sees even a fly at a dangerous spot such as in the middle of a road, he will pick it up and take to a safe place so that it will be saved from being crushed to death. It is because of the influence of Buddhist teachings on protecting all lives, big or small, as also the well-known doctrine of Karma, one of the basic tenets of Buddhism.

Since Tibet is a very cold place, there is no much flies as in India. For such persons like the farmers, it is impossible to refrain from killing insects while they are doing cultivation, but for those evil acts they perform confessional practices and spend some portion of their earnings from cultivation for

religious purposes. But it can hardly be said that all the Tibetans are of the same nature. There are many people in Tibet who have no respect for religion. There are many cruel and dishonest people who have no scruples to murder a person for the slightest reason. Although many of them, when growing old and finding no other alternative protection and support, become devoted religious practitioners.

The Buddhists in Tibet fall into two categories—monks and lay people. Most of the Bla-mas (Lamas, senior monks) and Grva-pas (ordinary monks) live in Gompas (Monastic Institutions) and study and practise Dharma there. The biggest monastery has about 10,000 resident monks and the smallest one has eight only. There are thousands of monasteries in Tibet. Many Tibetans become monks from their childhood, remain as monks for long and become members of the Saṅgha (Order). In Sa-skya-pa and specially in Gelugpa school of Buddhism, monks must be celibate. If they cease to be celibate, they will not continue as members of the Saṅgha and will also loose their monk designations, such as Geshe (dGe-bshes) and Tulku (Sprul-sku). In Kagyud-pa school also most of the monks observe the rules of celibacy. But in Nying-ma-pa school they have two groups of Saṅghas : Rab-byung (Pravajita), the persons who renounce the household life and observe celibacy, and the other sNags-pas (Tantriks) who become monks without renouncing the household life. Also in Tibet there are many monks who spend their lives privately or individually in caves, forests and meditation cells in solitary places and do rigorous religious practices. The incarnated Lamas (Tulku-sPrul-sku—Nirmāṇa-kāya) get the highest positions in the community of monks by being recognised as a rebirth of a previous deceased high Lama in their childhood but other positions in the monk community are secured through their scholarship and seniority. The daily activities of the monks are to try to do everything according to the teachings of Buddhism.

There are also many nuns living in different nunneries and

individually in Tibet. But compared to the monks their number is very meagre.

The lay people are usually busy with their worldly activities—farming, dairy work, business and handicraft works etc., as also with looking after the welfare of their family and relatives. But in every part of their general way of living and thinking they will find the influence of the Buddhist ideas and culture. And whenever they find such spare time, they will try to devote it to religious practices. "At all spare times", writes Waddell[1], "day and night, the people play their prayer wheels and tell their beads, and mutter the mystic six syllables—Oṁ ma-ṇi pad-me Hūṃ! 'Om! the Jewel in the Lotus, Hūṃ!'—the sentence which gains them their great goal, the glorious heaven of eternal bliss, the paradise of the fabulous Buddha of boundless light—Amitābha". One can always hear the religious prayers sung by the yak-watchers on the top of mountains, by the farmers in the fields by the travellers on the roads, by labourers at their work, by the boys and girls in picnics in the woods or gardens and by the house-builders on their construction sites. Whenever they find time their first choice will be to perform religious services, making offerings of scarfs, butter-lamps and incense, saying prayers and turning Dharma Wheels by their right hand and counting the mantras on a rosary with the left hand. They constantly go to the Gompas (monasteries) and Lhakhangs (temples) in groups or individuals in their best dress and specially on ceremonial occasions with offerings in their hands, prayers in their lips and faith in their mind, and after paying their respect and making offerings, receive the blessings and teachings from the monks (Lamas). Occasionally they invite a number of monks to perform ritual practices for days together in their homes and pay respect and present offerings to them. In every Tibetan home, can be seen a specially arranged religious shrine with many holy objects and offerings.

1. The Buddhism of Tibet or Lamaism, pp. 572, 573.

Every day early in the morning they put some new offerings at the shrine and utter their prayers. Their first and last work of the day, on wakening and before going to bed, are the religious services. They pronounce the name of the Buddha or Dharma when they get astonished by any happy or unhappy happenings. Even when they take the vow or curse others, they do so in the name of the Buddha or Dharma.

LANGUAGE

The Tibetan language is classified as a Tibeto-Burman language. The Tibetan scripts, both U-can (dBu-can)—printing script and U-med (dBu-med)—writing script are borrowed from Northern Indian scripts of the 7th century A. D. by Thonmi-Sambhoṭa. He constructed the Tibetan letters in 30 consonants and 4 vowels. He made the Tibetan grammar on the basis of the Sanskrit grammar by writing eight books on grammar, but only two of them have survived, and they are the original grammar of the Tibetan language. It is thus apparent that almost the whole of the Tibetan language developed for the Buddhist literature. Most of the vocabulary of the classical Tibetan were framed on the basis of Buddhistic Sanskrit terms in between the 7th century and 9th century A. D. Later those Buddhist literary terms became the literary terms of the Tibetan language itself. And gradually the Tibetan language in a way was transformed into a language totally based on the Buddhist vocabulary or on those Buddhist literary terms Tibetanized. Today without the Buddhist terms even a single sentence will be difficult to construct in Tibetan.

LITERATURE

Furthermore, there are few literary works in Tibetan which are not Buddhist or not influenced by the Buddhist ideas. The Tibetan literary works started in the 7th century A. D. with the formulation of the new script and grammar by Thonmi

Sambhoṭa. Even most of the secular literature such as grammar, history and poetry are composed with illustrations of Buddhist thoughts. In those vast collections of Kanjur of 108 volumes and Tanjur of 225 volumes, both translated from Indian language, mostly from Sanskrit, there are very few works of secular literature. The non-Buddhist religion in Tibet is Bon, but Bon itself did not escape the strong effects of Buddhism in its every aspect of teachings and practices. The whole of the vast literature of Bonism was created on the basis of Buddhism in the 8th and 9th centuries A. D., mostly by just changing the technical terms. The grammatical texts are illustrated with Buddhist teachings and the historical texts mainly relate how the religious kings and the Lamas propagated the doctrine. The logical texts are the ones which have been written by the great Buddhist logicians like Dignāga and Dharmakīrti. The astrological scriptures are based on the text of the Kālacakratantra. The geological and cosmological sciences are also based on the Kālacakratantra and Abhidharma texts. Even the science of fine arts—music, dance and painting are of and for demonstration and exhibition of Buddhist ideas. They are mainly used for religious services and in the practice of Buddhism, mainly Tantric.

MEDICINE

There is no denying the fact that Tibetan medicine has inherited several features from Indian Ayurvedic and Chinese systems of medicine. The most important and basic source of Tibetan medical literature is known as rGyud-bŻhi (Four Tantras), viz, rTsa-rGyud, Shad-rGyud, Man-Ngag-rGyud and Phyi-rGyud which were translated from Sanskrit into Tibetan in the 8th century A. D. For instance, the Aṣṭāṅgahṛdaya, a very important Ayurvedic work in Sanskrit, is available in Tibetan translation. There are a huge number of works in Tibetan dealing with medicine. But unfortunately, only an

infinitesimal part of it has been translated into English, German and the like until now.

The Tibetan medicine divides all diseases into hot and cold. They are again sub-divided into wind, bile and phlegm diseases totalling about 404. In Tibetan medicine, this system survives till today. In order to utilize it effectively it requires re-interpretation in the light of the modern knowledge.

CULTURE

When a child is born, if his parents are not very poor, they will celebrate it with making offerings to Buddhas and monks and give raw materials or food to the poor. Lamas will be invited to perform religious services for days together. A few weeks after the birth of the child, the parents will take the child to a high Lama to receive his blessings and a name for him. After a few years when the child has become able to understand the simple teachings, he will take the vow of taking refuge in Triratna (Holy Triad) from a high Lama and by this he formally becomes a Buddhist. He is then a Buddhist by birth and initiation. Then first of all they let the child to get lessons of daily prayers to say for his life and then some essential teachings. There runs a proverb in Tibetan, "If a child is a Tibetan, he will be able to say Am (mother) and Oṁ-maṇi-padme-hūṃ together". It seems true but it may be because of the insistence of the parents on the child to learn the holy Mantra as soon as possible.

Birth

The main thing for a marriage ceremony is to perform religious services and offering prayers for rich, happy and successful future for the couple. First the couple will make offerings and receive blessings from religious objects and Lamas, and then enjoy the ceremony with the gathering. In some cases, they also take the vow that they will accompany each other as the life-long

Marriage

partner and will observe the ten virtuous precepts (Dge-bCu'i-tshul-khims). The Lamas perform special religious services for a day or serveral days for the happy future of the couple and their generations.

Many children become monks at the young age of seven or ten on the wishes of their parents. They take their monastic vows and enter into the monastery-life. Many of them begin to stay in monasteries by this age, but some take vows and begin their special studies. But for a year or so they stay with their parents and go to the monastery for ever at a later stage when grown up. Many people become monks willingly on becoming old. Different monasteries have different systems. Many of them have the system of study and practice for a whole year. Monks will get food or supplies of food from the monastery. But they will have to study, practise and perform special duties in the monastery.

Renunciation

The monastery will look after all their needs including medication when they fall ill, but they have also to do whatever the monastery directs to do. In some other smaller monasteries there are no systematic programmes of study and practices for a whole year, but only occasional. In many of them monks have to arrange their living by themselves through patrons or relatives or their own savings. They will not have also much duties for the monastery. They are more free. They can study and practise privately and live in the monastery compound, and whenever the occasional programmes of the monastery take place, they join them. Generally, on becoming a monk, one has to cease one's special connections with one's own relatives and home. But in many cases, many monks keep special relationship with their former home and get supplies etc. from there.

Monks always wear the special Buddhist religious robes which were designed by Buddha himself. In addition, they wear also many extra dresses to protect themselves against the extreme severe cold weather of Tibet. The lay men have no special dress which signifies that they are lay Buddhists,

but with every person one will find the lockets containing religious substances, the protecting cords (knots) of holy Lamas around their necks (which are the things that protect from making harm by bullets), and rosaries which are used to count the mantras they are uttering as Dharma practice. Some of them also hold the Dharma Wheel of mantras in their right hand and turn it around as a substitute for saying the mantras. They pay their respects wherever they encounter any religious object or Lama by putting off their hat and folding the hands together.

Costumes

CEREMONIES

In Tibet, any kind of ceremony, happy ceremonies like "New Years Day", "Birth Day", etc., or unhappy ceremonies such as those performed during sickness, death and the like, starts with paying homages to the Triratna (Holy Triad) and Lamas and the making of ritualistic performances. On special occasions, the lay men celebrate the occasion by making offerings to the monasteries or the holy places.

In Tibet, religious services for death are the most expensive and elaborate. The religious services start when a person is nearly dying. After death, the richer families arrange prayers to be offered by many monks for several weeks (49 days) with lots of offerings and gifts to the poor. Many families divide their property and spend more than the share of the dead person for religious purposes for a happy life of the dead person hereafter. Most of the dead bodies are burnt in fire with religious services. Some throw the body into the water to feed the fishes and some cut it to pieces and give them to the vultures with special services. A few bodies of high Lamas have been preserved in Tibet as relics in stupas and images.

Death

FINE-ARTS

Most of the music and dance are based on Buddhist ideas or significance. Specially there are the special musics and dances of Tantric practices to praise the deities or to act as the deities. Even the love songs and war songs start and end with homages and prayers to the Buddha.

The high degree of Tibetan skill and craft is seen in painting, wood-carving, weaving, metal works and calligraphy. In architecture too their works are impressive and durable. But almost all of them are created through the ideas of Buddhist teachings and they function more or less as religious tools. Most of the paintings and sculptures are of religious presentations. One may find few paintings and sculptures which are of non-religious significance in Tibet. All designs and the proportions of those objects are based on the instructions of the Buddhist texts on painting etc. Tibet thus owes a great deal to India for the development of painting, sculptures, and other arts and crafts. The Tibetans possess "a good sense of artistic taste ; there is no home which does not possess at least one painting, an artistic folding table and a few silver-plated-cups".

RELIGION

Religion lies deep down in the hearts of the Tibetans. In Tibet, Buddhism is the national religion. Except the Bonpos and lately very few Muslims, all the Tibetans, more than 95% of the whole population, are the Buddhists. Even most of the sections of the Bonpos are akin to the Buddhists, since most of the Bon scriptures are borrowed from Buddhism, with many changes of proper nouns and terms. There are, however, some Muslims in Lhasa, who originally came from Kashmir for doing business. There are further Muslims on the border of Amdo Province of Tibet (eastern Tibet) and China. But they are mostly of the Chinese origin.

Buddhism is practised both by the monks as well as lay men. The Lamas (senior monks) and Gra-pas (junior monks) mostly devote their whole life for study and practice of Buddhism, while the lay men do the essential and simple kinds of study and practice. But all equally have the faith in the Buddha dharma.

POLITICS

Even the political practices in Tibet function along the lines of ethical instructions laid down by ancient Buddhist scholars and Lamas. To be wise and not to do any harm to others and whatever efforts one does should be beneficial for other beings – is the main policy. If everybody bears this in mind, there will then be no disagreement among the people, and happiness and harmony will prevail for ever. This is the accomplishment of two-fold purposes (dvi-artha), for the self and for others. But in many cases the religious practices and worldly practices proceed in two opposite directions. Just with the development of religious practices, there is the decline of worldly achievements, similarly with the acquisition of worldly fame and means, there is the loss of Dharmic principles. It seems that the policy of Tibet in closing her borders to foreigners is to keep Dharma pure and free of pollution by the different religions and cultures of outsiders that could erode Dharma and bring about its complete disappearance.

LAW

The original law of Tibet was written and proclaimed first by king Sroṅ-btsan-sgam-po in the 7th century A. D. He made three sets of laws : dge-ba-bcuḥi-khrims (the law of Precepts of 10 virtues), Mi-chos-gtsang-ma-bcu-drug (16 pure human laws) and Khrims-yig-zhal-lce-bcu-gsum (a code of 3 judicial laws for the purnishment of the criminal). These form the basic laws of Tibet till the recent decades, except some more

additions for the last one. All of them seek to discipline people in the Buddhist way of life. The ten precepts are the main and most popular among them. This code embodying the ten precepts is like the constitution of the land. These precepts not only seek to discipline the physical conduct but also the mental attitudes of people.

The ten precepts are :—

Three of body :

i) Refraining from killing any living beings, specially human beings.
ii) Refraining from taking any without the consent of the owner (stealing).
iii) Refraining from committing sexual misconduct (adultery).

Four of speech :

i) Refraining from lying.
ii) Refraining from slanderous speech.
iii) Refraining from harsh speech.
iv) Refraining from foolish chatter.

Three of mind :

i) Refraining from covetousness.
ii) Refraining from ill-will.
iii) Refraining from wrong views.

Thus we see that the development of the life, culture and religion of Tibet is mostly by Buddhism, of Buddhism, and for Buddhism. In other words, this development can be attributed almost wholly to Buddhism and its influence on the people of this land.

INDEX

Abhidharma—31, 61, 74
Ācārya Candrakīrti—48
" Devavit—23
" Jetāri—47
" Kamalaśīla—28
" Kuśaka—24
" Śāntarakṣita—27, 38, 39, 41, 42
" Śīlamañju—24
" Śīlarakṣita—48
Ādibuddha—10, 11
Ajantā—84
Alaṁkadeva—96
Amdo—74
America—61
Amitābha—93
Am-shod-on—3
Aṁśuvarman—20
Anāthapiṇḍika—79
Anityatā—9
Anuttaratantra—71
Anuttarayoga—74
Anuyoga—56, 58
Arhat—9
Āryadeśa—23
Āryadeva—29
Asaṅga—75
Asaṁkhyakalpas—57
Aśoka—19
Atiyoga—56, 58
Atīśa, Dīpaṅkara Śrījñāna—18, 30, 36, 46, 49, 54, 61, 74, 84, 88, 95
Avalokiteśvara—10, 21, 25, 63, 93
Avadhūta—47
Baraba Gyaltshen Palzang—70
Baram Kagyud—67
bDag-liṅ-pa—55
Bhairava—24, 93
Bhavacakra—84
Bhāvanāmārga—56
Bhṛ-kuṭi—20
Bimbisāra—79
bKaḥ-gdam-pa—61, 62
bKaḥ-ḥgyur—31
bKaḥ-rgyud—64
b Ka'-Ma'i mChhos-Khag-bchu-gsum—59
Blo-bzang-rgya-mtsho—3
bLa-tsum-pa—49
Blue Annals—33, 35, 47
Bodh-Gaya—70, 96
Bodhimitra—29
Bodhipathapradīpa—50
Bodhirājakumāra—79
Bodhisattva—9, 25, 48, 62, 83
Bogle—94
Bon-chhal-kar—7
Bon-gter-ma—7
Bon-mdo—8
Bon-po—2, 12, 14, 21
Bon-sku-kuntu-bzan-po—11
Bon-skyong—11
Brahmaputra—42
bSam-yas—60
bsDu-ba b Zhi-Duwa-Zhi—57
Bsgyur-bon—13, 14
bStan-ḥgyur—31
bsTan-ma-bcu-gñis—41
Buddha—9, 25, 29, 31, 61, 79, 80, 83, 85, 89, 93

Buddhaguhya—39
Bu-ston—19, 35, 39, 47, 74
Byaṅ-chub-sems-dpaḥi-spyod-pa—62
Byaṅ-chub-sems-dpaḥi-spyod-pa-la-ḥjug-pa—62
Bya-yal-pa—62

Caivism—2
Caryātantra—71
Caryāyāna—17
Caryāyoga—58, 74
Chams-chen-chos-rje-shah-Kya-ye-shes—92
Chang Tans—69
Ched-du-brjod-paḥi-tshoms—62
Chengiz Khan—72
Chhal-dkar—9
Chhod—75
Chicago—65
China—23, 26
Choje Dondrup Rinchen—74
Chokyi-Lodre—64
Chokyi Seng—68
Chos—1
Christianity—2

Dag-khri-tsen-po—3
Dagpo Kagyudpa—64
Dagpo Lhajea—65
Dalai Lama—25, 91
Dānaśīla—29
Darma Wangchug—67
Darśanamārga—56
Dar-yul-dro-lag—8
Daśa akuśalapatha—16
Daśa Kuśalāni—37
Dege—73
De-kung—96
De-pung—90, 91, 94
Dharmarakṣita—30
Dharmapāla—11, 36, 46, 47
dGongs-gChig—67
Dharmadhara—96
Dharmakīrti—39
Dīpaṅkar Śrījñāna—See Atīśa
dMer-po-ri—37
Dolwo-Sherab Gyaltshen—76
Dorje-ṭak-pa—55, 56
Dpag-bsam-ljon-bzaṅ—35, 36
dPal-sprul-Rinpo-che—60
Dri-gum-btsan-po—13
Drikung Kagyud—67
Drog-mi—71
Drogmi Lotswa—64
Drolma Photrang—73
Drogon chhogyal phagpa—72
Drukpa Kagyud—67
Dug-pa—86
Du-sum-khyanpa—66
Dvags-po'i Thar-rgyan—65
Dzogs-pa-chen-po—7, 17

Encyclopaedia of Religion and Ethics—1
Europe—61

F. A. Stein—15

Gahed-rgur-klu-dgaḥ—8
Gah-ldan—88

Ganpo—93
Gauḍa – 47
Gayādhara—71
gdams—61
Ge-dun-dub—93
Gelug-pa—13, 50, 73, 74, 77, 96
Gilgit—14
Glang-dar-ma—8
gLaṅ-dar-ma—49
Glaṅ-ri-thaṅ-pa—62
Godenpa—73
Godtshangpa Gonpo Dorje—70
Golden Precepts—21
Gongchig—67
Gopāla—36
Gorabjampa Sodnam Senge—72
Gri-Gun-tsen-po—3
gsaḅ-lam—70
gSang-sNags-Lam-Rim—59
Gshen-rab—2-4, 7, 9
Gtam-rgyud—31
Gtan-lad-bad-pa—8
gTsug-Lag-khang—60
gTug-po—42
Guge—3, 14
Guhyajñānavajra—48
Guhyasamāja—64, 75
Gyalpo—71
gyung-drung—10

Han-dha—12
Harsha—25
Hayagrīva—42
Ḥbrom-ston-pa—61
Ḥdsol-Bon—13-15
Hevajra – 75
Hīnayāna—56, 62, 77
Ḥkhyar-bon—13, 14
Hoffmann – 5, 7, 13,15
Ho-Shang—24, 28
Ḥos-za-rgyal-med—3
Hue – 82

Important monasteries – 60
India – 23
Indrabodhi—39

Jagaddal—80
Jātakamālā—62, 84
Jayarakṣita—29
Jig-ten-gapn-po—3
Jinamitra—29
Jīvaka—79
Jñānakumāra—26
Jñānasena – 29
Jo-Khang—21
Jonangpa—76

Kadam-pa—50, 53, 61-63, 71, 74, 77
Ka-gyud-pa—63, 64, 75, 77
Kailasa – 11
Kalyāṇaśrī—47
Kamalaśīla – 26, 28, 36, 43-45
Kamtshang Kagyud – 65
Kanjur and Tanjur—9, 31, 85 93
Karma—9
Karma kagyud—70
Karmaśataka—26

Kar-tok-pa—55
Kashmir—14, 28
Katana of gLaṅ – 39
Kazhipa Rinchenpal—76
Kham-chhung – 8
Khempo Nalentra—72
Khom—71
Khom Konchok Gyalpo—73
Khri-lde-gtsug-btsan – 25
Khri-lde-tsen-po—3, 13
Khri-srong-lde-btsan—5, 7, 26-28, 33, 38, 41, 43, 58
Khrom-la-rgyan – 40
Khyungpo Lhepa—74
Kleśāvṛtti – 16
kLoṅ-ch'en-Rab-ḥbyan – 55
Klu-ḥbum-dkar-ṅa-khra-gsum – 9
Kriyātantra – 17, 71
Kriyāyoga – 17, 74
Kṛṣṇagiri – 48
Kunga Trolchog – 76
Kun-khyan – 69, 76
Kun-mKhyenklong-chhen Rab-a'Jams—59
Kunpang Thugje Tson dru – 76
Kun-den Regpa – 68
Kun Khyen – 72
Kunga Gyaltshen—72
Kunga Thrinbe Wango – 73
Kun-tu-bzang-po – 10

Ladhak – 60
Lamaism – 11, 28
Lamas – 80, 83, 92
Laṅ-Darma – 54
Lamdre – 72, 73
Lang-dar-ma—48
Lha-khaṅ – 83
Lhasa—21, 26, 31, 92, 93
Lho-brag—65
Lhundrop-Tang—73
Lho tragpa Namkha Gyaltshen – 74
Lho-Yelphug – 69
Lingrepa – 69
Lipidatta—23
Long drol – 69
Lorepa Darma Wangchuk—70
Lo-rgyud – 31
Lozang Trakpa—73

Mādhyamika—17, 31, 74, 75
Magadha – 21, 27, 28, 42, 46, 89
Mahābodhi—48
Māhāparinirvāṇa – 52
Mahasiddhas—72
Mahāsiddha Bairupa—71
Mahāsandhi – 7
Mahāsaṅghika, Ācārya – 48
Mahāyāna – 11, 18, 50, 52, 57, 62, 63, 77
Mahāyoga – 56, 58
Mahāvagga—78
Maitreya—20, 93
Maitrī—9
Maitreyanātha—75
Mallikā—79
Maṇḍala—84
Mañjuśrī—5, 26, 29
Mandāravā—40
Mandgalyāyāna – 9

Man-Ngag-Lta-a'phreng – 59
Marpa Rinchen Lodro—64, 68
Martshang – 68
Mdol-bon—13
Mdo-sdeḥi-rgyan-pa—62
Med Druk—70
Meton Tshonpo – 64
Mes-ag-tshoms—26
Mi-cho-gtsang-ma-bcu-drug – 22
Milarepa—65
Mi Pham Rin-po-che – 60
m Naḥ-bdag-pa – 55
Mtsho-lngo-ḥdren-chung—9
Muhammad—25
Muhāmudrā – 62, 64, 66

Ṅa-dag—56
Ṅa-dak-pa—55, 56
Ṅag-Waṅ—96
Nāgārjuna—29, 63, 75
Nālandā—27, 31, 34, 36, 40, 43, 80, 87
Namdruk—69
Namkhiphu—69
Naphur—69
Naradeva—19
Naropa—64, 71, 90
Nayapāla—48, 50
Nen-Chhen-Than—37
Nepal—23, 27, 38, 60
Nga-ri—3
Ngogton Choku Dorje—64
nGore-Wam Chhoden—72
Ngorpa Kungo Zangpo—72
Nin-dol-liṅ-pa—55
Nirmāṇakāya—57
Nirpudgalātman—16
Nyāya bindupurvapakṣasaṃkṣipta—45, 46
Nya-Khri-tsen-po – 3
Nye phu Shugseb – 68
Nying-ma-pa—6, 7, 43, 53, 59, 67, 75, 77, 86, 88, 96

Odantapuri Mahāvihāra—27, 30, 34, 48, 80, 87
Ogyenpa Rinchenapal—70
Oṅ-chaṅ-po – 29
Om Maṇi Padme hum—10
Om Matri Muye Sale-du—10

Padma Karpo—69
Padmasambhava—6, 26-28, 33, 36, 38, 43, 53-55, 59, 84, 87
Pañcadhāraṇi—9
Paṇḍits—29
Palḍan Lhamo—93
Petech—40
Phag-garu-b ka'-brgyud—65
Phag-mo-Gru-pardo-rJe Rgyal-po—65
Phagtru Kagyud—65
Phalavajrayānas—56
Phaṅ-thaṅ – 37
Phu-Chuṅ-ba-Gshon-nurgyal-mtshan-62
Phūntsholing—96
Phyag Rgya-Chen-po—62
Po-te-be-Rin-chen-gsal—62
Prajñāpāramitā – 7, 8, 75
Prajñendraruchi—71
Prajñāvarman—29
Praṇidhāna—57

Prātimokṣaūtra—83
Pratītyasamutpada—37
Pratyekabuddhayāna—18
Prāsaṅgika—74
Prayogamārga—56

Ra-dang—95
Rāhulagupta—48
Ralung—69
Ral-pa-chan—30
Ratendraśīla—29
Ratnameghasutra—24
rdo-rje-brag-pa—55
rDo-Grub-chhen Rin-po-chhe—60
Rechungpa—69
Redwa Zhonu Lodro—74
rGyal-Bai-Shes-Rab—47
Rgyal-bai-byang-chub—6
Rig-pa'i-Rdo-rje—65
Rin-chen-mchog—6
Rin-Chen-Chog—39
Rinchen Phuntsog—67
Rinpoche Gyal-tsha—53, 68
rNog—64
Rockhill—15, 82
Rol-pa-Dorje—74
Rongton Mawe Senge—72
Rong-Zom-chhos-kyi-bZang-po—59
r Tsaṅs—39
Runtek—65

Sailendrabodhi—29
Sakya Lāmā—96
Śākyamuni—21, 63
Sakya-pa—72, 77, 85
Śākyaśrī—74
Sāmantabhadra—10, 11
Sambhogakāya—57
Sambhogamārga—56
Sam-ning—96
Samvara—75
Sam-ye—28, 38, 60, 87
Saṅgha—27, 50, 53, 78, 79
Sang Ngag Choling—69
Sangye Wontragpapal—68
Śāntigarbha—39
Śantijīva—36
Śāntideva—63
Śāntarakṣita—26, 27, 33, 36,38, 43-55, 87, 88
Śāriputra—9
Śa-rabe—62
Sarvāstivādins—39
Sarvāstivāda—28, 42
Sa-skya-pa—30, 31, 71, 95, 96
Sera—92, 93, 94
Seng-Ri—70
Shamaism—1, 10
Shar Dorjee Dzong—69
Shugseb Kagyud—68
Siddha Sachen Kunge Nyingpo—71
Sikkim—60, 65
Śikṣāsamuccaya—62
Śikṣāpadas—22
Simhaghoṣa—23
Spyaṅ-sṅa-ba-Tshal-Khrims-ḥbar—62
Śrāvakayāna—16, 18, 56
Sreg-thud-pa—35

Śrījñāna—See Atīśa
Srid-pai's rgyal-mo—11
Śrīdevī—11
Srong-btsan-gam-po—13, 20, 23-25, 33
Sumananśrī—96
Sum-pa-mkhan-no-ye-shes-dpal-ḥbyor—36
Śūnyatā—9
Surendrabodhi—29
Sūtra—61
Sūtrālaṃkāra—62
Suvarṇadvīpa—48
Suvarṇaprabhāsottama—26
Svātantrika Mādhyamika—17
Swami Praṇavānanda—80
Swastika—10

T'ai-tsung—20
Taglung Kagyudpa—67
Taglung Thangpa Trashipal—67
Tanag Thumpten Ling—72
Tanjur—See Kanjur and Tanjur
Tanma—37
Tantrayāna—15, 77
Tārānātha—96
Tārā—11, 20, 21
Tashi Lun-po—93, 94
Ta-ti-pu—92
Tattvasaṃgrahapañjikā—45
Tathāgata—9
Ṭattvasaṃgrahakārikā—39
Tazig—5
Ṭhi-btsun—20
Thod-kar—3
Thon-mi-Sambhoṭa—23, 24
Thos-kvan-chhos-kyi-ñima-chhos-kyi-dorje—3
Throphu Kagyudpa—68
Tibet—26, 27, 29
Tod-Druk—70
Togden Daseng—70
T'o-din—61
Torma—41
Tripiṭaka—63
Tsangpa Gyare—69
Tsangpo—87
Tshalpa Kagyud—66
Tshu-phu—66
Tshurton Wang-Ngo—64
Tsoṅ-kha-pa—65, 73-74, 89, 92-93
Tucci—7, 8

Udāndapur—87
Udānavarga—62
Udyāna—39
Urguru—10
Urgyan—40

Vādanyāyavṛttivipañcitārtha—39
Vaibhaṣika—52
Vairacana—28, 59
Vaiśeṣika—30, 48
Vajrabhairava—64, 75
Vajrakīla—42
Vajrapāṇi—30
Vajrāsana—48
Vajrayāna—10, 35
Vajrayoginī—75
Vallabhī—80

Vasubandhu—29, 75
Vikramapura—47
Vikramaśīlā—30, 31, 34, 48, 49, 80
Vimalamitra—39, 55, 59
Vimalaratnalekhanāma—50
Vinaya—46, 47, 61
Vinaya of Guṇaprabhā—75
Vinayapiṭaka—79
Visuddhasiṃha—39
Vyākaraṇa-mūlatriṃśakanāma—24
Vyākaraṇaliṅgavarṇānāma—24

Waddell—40, 41, 51, 52, 54, 61, 78, 87, 92
Wen-ch'eng—20,
Wongom Tshuthrim—67
Wuri—70

Xylographs—85

Yar-Lung—37
Yar-Lha-Shan-po—37
Yamzang Kagyud—68
Ye-She-Seng—68
Yelpa Yeshe Tseg—68
Ye-sh'ed-'od—46, 49, 53
Ye-shes-tshogs-rgyal—42
Yidam—84
Yogatantra—71, 74
Yogācāra—17, 31, 36
Yogācārin—16
Yo-chhi-rgyal-zhed—3
Yuanchwang—25
Yum-chhen—8
Yumo Mikyod Dorje—7

Zahor—36
Zha-bu—74
Zhang-Zhung—3, 5, 10, 64
Zhang Darma Grags—67
Zhentong—76
Zhichedpa—75
Zhi-ba-tsho—36

Dr. Anukul Chandra Banerjee, M.A., Ll.B., Ph. D., F.A.S., F.R.A.S. (London), is one of the most distinguished scholars in the domain of Buddhist Studies and Tibetan history and culture. He was the Professor and Head of the Department of Pali and Dean of the Faculty of Arts, Calcutta University. He was for some time the President of the Board of Secondary Education, West Bengal and the Director of the Sikkim Research Institute of Tibetology and other Buddhist Studies, Gangtok, Sikkim.

Dr. Banerjee has to his credit several works and a number of research papers published in different periodicals in India and abroad. He is connected with many learned societies and public institutions even today.

ALSO PUBLISHED

		Rs.
Banerjee, A. C.	**Studies in Chinese Buddhism.**	25.00
Basu, R. N.	**Milindapanha : a critical study.**	30.00
Bhattacharya, T. P.	**Bodh Gaya Temple : History and Antiquities.**	15.00
Bhattacharyya, B.	**Indian Buddhist Iconography.**	100.00
Chau, Thich Minh	**Milindapanha & Nagasena Bhikhsu Sutra.**	20.00
Choudhury, Sukomal	**Analytical Study of Abhidharmakosa.** Reprint, 1983	90.00
Dutta, N.	**Mahayana Buddhism.** Rev. Edn. 1977	40.00
—	**Buddhist Sects in India** Rev. Edn. 1977	40.00
—	**Early Monastic Buddhism.** Rev. Edn. 1981	50.00
Halder, J. R.	**Links between Early & Later Buddhist Mythology.**	10.00
Jha, R. C.	**The Vedantic & Buddhist Concept of Reality—as interpreted by Samkara and Nagarjuna.**	40.00
Sinha, N. C.	**How Chinese Was China's Tibet Region ?**	50.00